This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

https://books.google.com

THE LIBRARY
OF THE
UNIVERSITY OF MINNESOTA

Periodical Collection
CLASS

BOOK

Digitized by Google

J. H. Pattemore.

Digitized by Google

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. XXI.

LONDON:
JAMES NISBET AND CO., 21 BERNERS STREET.
1869.

Digitized by Google

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

Digitized by Google

INDEX.

ABRAHAMIC Inheritance, 281.
Alphabetical Psalms, 279.
Aquinas on the Resurrection, 126, 343.
Arrow of the Lord's Deliverance, 159.

Brook Kedron, 336.

Caleb, 111.
Cherethims, 402.
Christ, The, of God and Christian History, 362.
Church of God, The One, 367.
Correspondence—
  M. L. Draper, 308.
  Echlin, J. R., 405.
Creation's Groans and Hopes, 250.

Daniel, Theology of, 350.
Death and Hades, 105.

Earth, Man's, 399.
Earth's Glorious Destiny, 175.
Earthquakes and the Final Earthquake, 167.
Edom's Desolation and Earth's Joy, 238.
Eighty Years Ago, 313.
Ephesians, 21, 116, 229, 322.
Extracts—
  Causes of Declension, 206.
  Crete, A Brief History of, 300.
  Deutsch on Palestine Exploration, 303.
  Earthquakes in Divers Places, 99.
  Fallacies of Geologists, 102.
  Oriental Discoveries, 307.
  Ours a Musical Age, 301.
  Palestine Exploration Fund, 307.
  Pan Religionism, 101.
  Popery in Palestine, 203.
  Progress of Events in Spain, 306.
  Pyramid, The Great, 401.
  Suppression of Jesuits in Spain, 204.
  Thackeray on Convents, 302.
  Wardrobe, A Churchman's, 405.
  What Rome Teaches, 303.

Go and Come, 156.

High Priest of the Good Things to Come, 255.
How Long? 55.
How to deal with Ritualists, 161.

Inauguration of a Prophet, 49.

Last Days, 402.

Marriage of the King's Son, 181.
Mercy Magnified at Marah, 244.
Millennial and the Everlasting State, 34.
Modern Millennium not in the Creeds, 44.
Modern Poetry *versus* Scripture, 9.
Modern Prose tried by Scripture, 209.

Noah, and the Noahic Covenant, 165.
Noah's Days, 260.
Notes on Scripture—
  Abrahamic Inheritance, 281.
  Alphabetical Psalms, 279.
  Earth's Glorious Destiny, 175.
  Elijah's Servant Watching the Clouds, 78.
  Love Waxing Cold, 69.
  Religious Danger of the Continent, 287.
  Resurrection of Children, 66.
  ———— the Just, 59.
  ———— the Ungodly, 62.
  The Armour Provided, 291.
  The Coming One, 75.
  The Evil which the Lord Creates, 290.
  The One Hope, 185.
  The Present Truth, 275.
  Numbers xiv. 24, 111.
  Job xi., 1–3, 138.
  —— xxix. 23, 78.
  Psalms i. 4–6, 82.
  Isaiah, xxxv. 1–7, 263.
  Ezekiel xxxv. 13, 14, 238.
  Matthew xxii. 1–14, 181.
  ———— xxiv., 386.
  ———— xxviii. 20, 81.
  Luke xii. 36, 84.
  ——— xvii. 26, 27, 260.

Schmidt MAR 10 '36
42
X 33 22
647769
Digitized by Google

Luke xviii. 7, 8, 81.
John xxi. 19, 83.
Acts i. 11, 75.
Romans viii. 19, 83, 250
——— xiii. 11, 12, 268.
1 Corinthians iii. 13, 81.
——————— xv. 54, 84.
Ephesians, 21, 116, 229.
———— iv. 30, 82.
———— vi. 13, 291.
Philippians i. 6, 81.
1 Thessalonians iii. 13, 80.
———————— v. 4–10, 82.
1 Timothy iv. 1–3, 381.
Hebrews i. 6, 80.
———— ix. 11, 12, 255.
Revelation vi. 15–17, 392.
————— xx. 4, 71, 283.
————— xx. 14, 105.

Pilgrimage, The, 359.
Poetry—
Evening by Evening, 311.
Let us draw near, 207.
The Coming Reign, 104.
Know ye not, 411.
Popery in Palestine, 203.

Rapids and the Rock, 165.
Regeneration of the Earth, 263.
Religious Danger of the Continent, 287.
Resurrection, Power of Christ's, 378.
Reviews—
Analysis of the Seven-Headed Symbols, by Graves, 291.
Babylonianism, by Brown, 190.
Christ in the Pentateuch, by Bourn, 291.
Christendom, by Hertslet, 195.
Ezra, the Last Prophet, by Inman, 291.
Female Training in Romish Convents, 293.
Letters of the Roman Pontiffs, by Thiel, 292.
Manasseh-Ben-Israel, Address of, 403.
Milne, Life of the Rev. John, 92.
Notes on the Revelation, 189.
Old Truths, by J. Cox, 85.
Origin of the Signs of the Zodiac, 194.
Questions in Eschatology, by Seiss, 89.
Recent Doctrines of the Five, 97.
Resurrection from the Dead, by G. Greenwell, 86.
Security of the People of God, by Cachemaille, 190.
That Day, by J. W. Reeve, 96.
The Great Epoch Predicted, 189.
The Last Adam, by Goodwin, 93.
The Last Great Battle, by Logan, 292.
Time of the End, by Baylee, 94.
Where is the Place where Satan fell, by Cachemaille, 199.
Robbery of the Calcutta Cathedral, 159.

Saint's, The, Joy and Sorrow, 372.
Saints of all Ages Fellow-Heirs, 149.
Samuel, Apparition of, 396.
Satan in Connexion with Earth and Man, 138.
Suppression of the Jesuits in Spain, 204.

The Evil which the Lord Creates, 290.
The Present Truth, 275.
Time to Awake, 268.
Twenty Solemn Facts, 401.

Union Life with Christ, 1.

World, A Vanishing, 375.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1869.

Art. I.—UNION LIFE WITH CHRIST.

By union life with Christ, we mean that life which those possess, who, having trusted in Christ, are really united to Him. We desire now to contemplate this life in its various aspects, to exhibit the safety and blessedness of such living souls; to show what are the evidences of possessing it, and all with a view to promote that communion and consecration which it is intended to produce, and which alone can grow out of it.

We use the term "*with Christ,*" advisedly. To say union life *in* Christ, would be merely repeating the same thought by means of two words. "*Union to* Christ," and being "*in* Christ" mean the same thing. We wish, by using this word "*with,*" to state the fact that all who are united to Christ, and so *in* Him, are associated with Christ as regards life—soul life, spiritual life, eternal life. We are aware that the words, "*with* Christ," set forth the great consummation of all our hopes, the fulfilment of God's promises, and the completion of all God's purposes in glory. Then eternal life will be realised in all its fulness. But union to Christ is a present privilege, and involves in it a participation of the life of Christ. This is frequently spoken of in God's Word, (see 2 Cor. iv. 11; Gal. ii. 20, 21; John xiv. 19;) and this is what we mean by *union life with* Christ.

Digitized by Google

It is desirable that we should have some definite idea of what is intended by this; so that those who are really "quickened together with Christ," (Eph. ii. 1–4, Col. ii. 13,) and are in vital union with Him as the living vine, (John xv. 1–7,) the glorified head, (Eph. iv. 15,) may know what is meant by union with Christ in His resurrection-life, by having Christ as their life, "His life made manifest in their mortal flesh," (2 Cor. iv. 11.)

We will endeavour to look at this subject in three points of view, *judicially*, *representatively*, and *communicatively*.

I. In viewing it *judicially*, there is not a more important passage, nor one that requires to be more studied, than Rom. vi. 1–11. All the three points we have mentioned are clearly brought out here. This will be fully seen if we view these eleven verses in connexion with the statements contained in the previous chapter respecting Christ as the second Adam; by whose one obedience many are made righteous;" and concerning whom it is said that "all who receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ," (Chap. v. 17, 19.) The present privileges and future prospects of these justified ones are also clearly stated in the commencement of that chapter, beginning with full justification by faith, and closing with joy in God through our Lord Jesus Christ, (see verses 1 and 11.)

When Paul begins Rom. vi. with a question, "How shall we who have died to sin live any longer therein," he does not start a new subject. The whole argument about Christ as the second Adam is intended to demonstrate the fact that as we all died in the first Adam, and so came under condemnation, being also born in sin; so all who believe in Jesus have died with Him, the second Adam, and as risen with Him, have in Him a glorious life. In the first Adam we died *by* sin, and so became dead in sin; in the second Adam we died *to* sin, and so became alive to God in the risen One.

Mr Newton well observes, that the peculiar thought of '*saved by His life*,' (Rom. v. 10,) is connected with the second Adam, (v. 12–19.) There are two great divisions of blessing —first, that which comes to believers from the sacrificial work of Christ; secondly, that which is in consequence of what He is, as the second Adam, living in glory above the heavenlies, (1 Cor. xv. 22.)"

Let us now consider some parts of Rom. vi. In the eleventh verse the apostle says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." The word "*reckon*," shows that the death and life

Digitized by Google

here spoken of are not to be looked at in a moral point of view, or as regards sanctification. The Apostle is not speaking of a death unto sin by a mortification of it through the Spirit, or of a life unto God by devotedness; these will follow as the *effects*, and are largely insisted on afterwards, but these are not the points now on hand; neither can these be matters of *reckoning* or *calculating*, but are subjects of experience and practice. The verses previous to Romans vi. 11, referred to by the word "*likewise*," show to what the writer refers when speaking of reckoning, &c.

It is said of Christ, in verse 10, "In that He died, He died unto sin once, but in that He liveth, He liveth unto." Now how did Christ die to sin? Not *morally*, for "In Him was no sin;" and He could not thus die to it, but sin was imputed to Him. He became the sin-bearer; He died on account of the sins of others, and in the stead of others. He was "reckoned among the transgressors;" but when He rose from the grave, He was declared free from all that He had voluntarily undertaken to bear; His discharge was that of a surety, and as the risen One He lives a justified life—"He liveth unto God" a life of full acceptance in joy and glory; in contrast with that sorrowful surety life, and sacrificial death, which He realised and endured, when He "bore sin in His own body up to the tree," and on that tree exhausted the curse by bearing the wrath of God against sin.

Now, says the apostle, reckon ye yourselves to be in this blessed condition of acquittal, yea, of full justified life *along with Christ*. God, who raised up Christ, places all that He did and suffered to the account of those who receive the reconciliation, and who believe on Him that "raised up Jesus our Lord from the dead." He calls on all such to *reckon*, as He Himself reckons, and to *rest* where He rests. He would have them see their worthless names set aside, and the worthy name of Christ put in the place thereof, their sins taken away, and the sweet savour of His sacrifice remaining ever before His throne. The same thought, though somewhat differently expressed, is brought out in Rom. vii. 4: "dead to the law by the body of Christ." That is, dead to all law charges, claims, and curses; because Christ hath borne all the penalties, and met all the requirements of the holy and awful law of God. See also 1 Pet. ii. 24; Col. i. 20, 21.

This *judicial* oneness with Christ is the foundation of everything else blessed and glorious. Until the soul, by trusting in, or relying on Christ, becomes identified with Him, he is reckoned as "without Christ," having no hope, and a child of wrath,"

Digitized by Google

(Eph. ii. 1–3 ;) but immediately on believing, such an one is identified with Christ, is begotten to a lively hope of an inheritance by His resurrection, (1 Pet. i. 3.) Being justified by grace he is made an heir, "according to the hope of eternal life," (Titus iii. 7 ;) yea, is made meet to be a partaker of the inheritance of the saints in light, (Col. i. 12, 13.)

II. Such quickened and justified ones are said to be "raised up together and made to sit together in heavenly places in Christ Jesus." This can only be "*representatively.*" Really and practically, we who believe are still on earth, battling with sin and sorrow, living amidst scenes and circumstances which present a contrast indeed to heaven where Jesus is; but whatever the people of God are to be in Christ, and with Christ, in resurrection-glory for ever; they are in Christ as their head and representative *now.* Christ hath taken possession of all things in the name of His believing people. Thus we read, "We shall be planted in the likeness of His resurrection;" "We shall be like him;" We shall live with him;" "We shall live together with Him." This wondrous fact should call forth much love and adoration towards Him who hath taken this representative place for us, and who bears us on His heart, as Aaron did the tribes of Israel on his breast. It should also furnish a sure foundation for hope as regards the future, for what we are to be for ever in glory rests on what the Lord is *now* in heaven. It should call forth constant praises to God for giving us His Son, and providing eternal life in Him; and lead into loving fellowship with His glorious character, so perfectly revealed in Christ. In a word, while "we have access by Christ into the grace wherein we stand, we shall rejoice in hope of the glory of God."

III. We shall be able to do all this only as we realise *union* life with Christ *communicatively;* Christ, as a justified surety, brings all believers into his own position of security and peace. As our representative, He would carry our minds onward to glory; but as a glorified head of holy influence, having all fulness abiding in Him, He would be ever communicating, and would have us to be ever receiving. This is true of each individual believer, and of His saints as members of the one body. It is important to bear in mind that we become one with Christ *relatively,* in order that we may be filled from Him as regards all the relations in which He stands to us, and which we bear towards Him. In earthly things we see how a union of relationship is at once *formed,* and then comes the *filling* it up. For instance, in a few moments two persons become *one* in the marriage relationship; but in order to make this union a real

Digitized by Google

blessing, there must be a communication between the parties, each giving and receiving, and learning how to do so better and better as time rolls on. The forming of the relationship is the means to an end, and that end the profit and happiness of the parties united. So we, as believers, are united to Christ, that He may be honoured, and that we may be blessed, and God may be glorified; for God is glorified when Christ is exalted, and His people are made happy.

The result to be accomplished in *us now* is to live Christ's life over again. Through eternity we shall live as He will live, that is, "follow the Lamb whithersoever He goeth." If we were to die, we should be with Him, see His glory, and be filled with His unclouded hope of what is to be revealed; and even now, "if we say that we abide in Him, we ought to walk even as He also walked;" which means to love as He loved, and to go about doing good as He did. And if we would live His outward life of benevolence, forbearance, gentleness, meekness towards sinners and saints, we must live his inward life of trust, hope, prayer, resignation, and love towards God. In order to do both we must be in constant communication with Him as the head of influence; "out of His fulness we much receive, and grace for grace;" we must abide in Him as the true and heavenly vine, if we would bring forth much fruit, and so glorify God our Father, (John xv. 1–10.) We should, indeed, as justified in Christ, and as represented by Christ, seek to live on earth for the same purpose for which He lives in Heaven; and if we would do this, we must make His perfect *earthly life* our pattern. It is of no use to indulge in lofty speculations and mystical flights as regards "Christ's resurrection-life in heaven," if we overlook the plain matter-of-fact declaration so constantly referred to throughout the Scriptures, that no religion is worth anything that does not lead to, yea, that does not consist in, an imitation of Jesus in all things wherein He is imitable. To enable us to do this an ample provision is made in the offices and undertakings of the Holy Spirit, who comes from the risen Saviour, first to quicken into life, and then to draw out that life in communion and consecration.

The means whereby the Holy Ghost effects this, is the truth concerning Jesus. The Word of God is full of Him; full of His grace and of His glory; full of the record of what He became, did, said, and suffered on earth; of what He is, and is doing, as our glorified Head, and accepted High Priest in heaven; and of what He is to be in the ages of ages yet to come. The more we have to do, by the aid of the Spirit, with Jesus as thus

Digitized by Google

revealed, the more shall we become like Him, and the more fully shall we be able to say, "*for me to live is Christ.*"

This must be our constant employment, and our constant food. We must study the life, death, resurrection, and exaltation of the incarnate, crucified, and glorified ONE, if we would realise that "*He liveth in us.*" We must "eat His flesh, and drink His blood, in order to live by Him as He lived by the Father." The work of Jesus, the cross of Jesus, the resurrection of Jesus, must never become dim and indistinct to us, but remain before us as ever-present realities. We must seek always to feel as John did when he exclaimed, "The Word was made flesh and dwelt among us—we have seen His glory;" "Unto Him that loveth us, and hath washed us from our sins in His own blood;" and like Paul, as he admiringly traced Jesus from the form of God to the form of a servant, and then from the death of the cross to the heights of glory (Phil. ii. 5–11). Ah! this is the way to have "the same mind in us that was also in Christ Jesus." When we can say, "the life was manifested and we have seen it," as really, though not so literally, as John said it, we shall be able to add, "truly our fellowship is with the Father, and with His Son Jesus Christ." And "God is faithful, by whom we are called into the fellowship of His Son Jesus Christ." Faithful to confirm us unto the end, that we may be blameless (uncharged) in the day of our Lord Jesus Christ.

"LOOKING UNTO JESUS," this must be our motto, and our constant practice also, if we would have continual communications of life from Him, realise our safety and freedom, and rejoice in hope of glory with Him for ever.

And *how* are we to look unto Jesus; or under what aspects must we constantly contemplate Him? "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God," (Heb. xii. 2.) We must have to do with Him on the cross and on the throne; we must think of the work He accomplished, and on God rewarding Him for it. We must study Him as the author and finisher of our faith; as one who is not only the object of our faith, and the producer of it; but as the perfect pattern of faith on earth, and as the arbiter and rewarder thereof as regards all believers. He has run the race as our pattern, He has entered heaven as our forerunner; and if we would run with perseverance the race set before us, casting off all encumbrances, and overcoming besetting sins, we must look away from everything to Him, and make Him everything to us, or rather ever seek the Holy Spirit's help to do so.

Digitized by Google

We would, in conclusion, just refer to Col. iii. 1–4: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory." Here all the three points we have dwelt upon are clearly brought out. "*Ye have died,*" "*ye are risen;*" here we see the *judicial* life. "Your life is hid with Christ in God:" that is, your eternal life is secured in your representative; and when He shall appear as "your life," you shall "appear with Him in glory." Thus we have the *past* and the *future* provided for. Sin put away, righteousness imputed, and believers one with Christ judicially. Thus glory is secured. The life soon to be possessed fully by all who abide in Christ is safe in Christ our representative now. And with regard to the *present*, what should follow? "Set your affections on things above, not on things below;" "seek the things above, and mortify your members that are upon the earth." Aim at the holy, the useful, and the sublime; avoid the sinful and the sordid; and thus *prove* that Christ is indeed *your life now.*

In this grand passage we have a compendious view of what it is to be in the new creation, both as regards position and prospects, or really and representatively. The fifth and following verses show that those who are in this new creation, who are one with Christ, are also yet in this present evil world; and that sin is still in them, yea, and that they have need to be cautioned as regards the worst of sins. The very same persons who are exhorted to live on high, are warned against those evils which thrive in the low places of earth. Their affections should be above, but their members *are* on the earth. How very humbling is all this, and how necessary not to be so carried away with new notions as to get above these needful warnings.

Is there not also an important and intimate practical connexion between the first four verses of Colossians iii. and those which follow? Are we not taught that the more we realise what it is to seek the things that are above, and set our affections there, the more we shall be saved from those evils against which we are warned? Keep on high, as here directed, and you will not sink down as regards your moral tastes and habits. It is easy to abstain from fleshly lusts (1 Pet. ii. 14) when we know that we are "a chosen generation, a royal priesthood." Privilege realised gives power over sin. Communion with God produces disinclination as regards many things we may be tempted to, and towards which there are tendencies still remaining in our

Digitized by Google

fallen nature. It is a great mercy when the magnet of heaven proves mightier than that of earth, and the ascent of the heart to heaven shows where the treasure is.

We may well ask, as we think of the risen life of Christ, thus brought to bear upon His people even here, comforting them, sanctifying them, and bringing them nearer to God ; what will be the blessedness of their condition in that world where eternal life will be fully realised, where there will be nothing to hinder or counteract its development, but where life will expand and grow amidst all congenial persons and circumstances. Then the life now hidden with Christ in God will be manifested, and gloriously triumph to the praise of Him who is our life, and to the glory of the living and true God, whose name is love, whose word is faithful. Then the symbolic meaning of those "living ones," described in Rev. iv., so full of eyes, so full of power, ever engaged in adoring and magnifying the Holy One, will be brought out in living reality ; and the redeemed will enter on their endowment of holiness and power, of knowledge and love, and advance therein for ever.

And ought we not also to say, what may not now be the excellency of the condition of those who possess union life with Christ? What expansion of mind ; what purification of the conscience ; what elevation of the affections ; what harmony of the will with God's good pleasure ; what a living for God's glory, our own benefit, the happiness of others, and the approbation of God hereafter, may not those hope to attain who have Christ's risen life to pour its full tide of blessing into them ? Truly we are not straitened in Him. Let us earnestly seek the aid of that loving Spirit who searcheth the deep things of God, and who is able to make everything in His own precious Word to become life, beauty, and fruitfulness in our hearts and history. Joined to the Lord, let us aim to be "one spirit with the Lord."

The well-known words of Jesus, "abide in me," should be constantly pondered and practised. Some read John xv. 3, "Continue to abide in me, and I will continue to abide in you," and certainly this is the spirit of John xiv. 21-23, and many other places. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." "Without me, (separate from me,) ye can do nothing." Most humbling, yet most precious truth ; and if we believe and act upon it, we shall be able to say, as one did to whom the risen life of Christ was so precious, and in whom it was so powerful, "I live, yet not I, but Christ liveth in me ;" "I can do all things through Christ who strengtheneth me."

Digitized by Google

The conclusion of all is, that we should, as believers in Christ, seek so to identify ourselves with Him, as regards our standing, our portion, and the end of life, as to conquer fear, care, and selfishness. We should have no fear about our state, as He has done all for us, and is all to us. No anxious care about our condition, as He is to us, of God, our all sufficient fulness. We should have no selfish ends of our own, but live to Him who died for us, and rose again. I do not (the believer may say) stand alone, I am one with Christ. Jesus is mine. My sins He hath borne, and borne them away. My cares He bids me cast on Him. He claims of me to have done with selfish ends and self-seeking, and to live on earth for the purpose for which He lives in heaven.

Art. II.—MODERN POETRY *versus* SCRIPTURE.

Returning to this country after many years spent in far distant lands, I have been much struck with the influence which some writers seem to exercise upon the minds of the educated classes of my countrymen. One of these writers is the Poet Laureate. I had lately, for the first time, read through his most-reputed poem, and as the subject of it pre-eminently claims to be tested by the revealed Word of God, I read it in that connexion, and noted down the results of my study. Since then I have met a recently-published volume, entitled, "A Study of Tennyson's Works," which is chiefly laudatory of the said poem. I would also venture to offer my "study" of it to such as wish to try things by the light of the Gospel.

Tennyson's "*In Memoriam,*" consisting of 130, or rather 132 Cantos, is written in memory of a very dear friend, A. H. H., (Arthur Henry Hallam, son of the historian,) who had been his college friend, had entered the profession of the law, had become engaged to his sister, and had died in Vienna in 1833, when his remains were brought home to lie in the family burial-place.

I like the poetry, and fully sympathize with the poet's feelings of deep sorrow; but miss altogether the manly Christian spirit of vital scriptural faith and hope in these pages.

Canto 1.—If he means by "strong Son of God, immortal

Digitized by Google

Love," the Lord Jesus Christ, it is well. But he says he does not know "*why*" man was made, and he only "*thinks*" he was not made to be annihilated. Why not then *ask* the Lord, and hear Him speaking by His Word, which is His voice, and *so* be sure and be satisfied? There we find the *why*, the *whence*, and the *whither* of man very clearly revealed; that God made him to be perfect, to be useful, to obey and glorify Him, and to enjoy Him for ever. As to the present life, see such as Gen. i. 26 to end, ii. 15–17; Ps. cii. 18; Isa. xliii. 1, 7, 21; Mic. vi. 8; Eph. ii. 10, iii. 9, iv. 24; Col. i. 16, iii. 10; Rev. iv. 11; Ps. cxlvii. 11; Rom. i. 25; 1 Peter iv. 19; John i. 10, 11; Isa. i. 3; Hos. viii. 14; Isa. xvii. 7, li. 13, xliv. 21, 24; Deut. xxxii. 18; Jer. xiii. 11; Rev. xiv. 7; Rom. iii. 23, xi. 36; 1 Cor. x. 31; Eccles. xii. 13; 2 Tim. iii. 15–17; Phil. iv. 4; Titus ii. 11 to end. As to the future life, see such as Job xiv. 14, 15; xix. 25–27; Eccles. xii. 7; Heb. ix. 27, 28; 1 Cor. xv. 42–58; John v. 28, 29; 1 Thess. iv. 13 to end; Rom. viii. 17; John iii. 16; Rev. vii. 15; xxi. 4.

When he adds "we have but faith, we *cannot know*," (see also Canto 123,) he surely is unreasonable, for how can there be faith or belief in any sense without some knowledge of the person or truth believed in, and how any *love* for Him whom we know not? So again, as to knowing God, let us hearken to our Lord speaking in John xvii. and xiv. and xv., Matt. xi. 27, 1 John v. 20, Heb. viii. 11, and many other passages which have been referred to elsewhere in reference to the opinions of another "leader of public opinion." No poet has a "poetic license" in such a subject; "things revealed belong to us and to our children," (Deut. xxix. 29,) and they are of no "private interpretation," (2 Peter i. 20.) It seems the most daring presumption in us to say to God we *cannot know* Thee, though He reveals Himself to us, and tells us that the Son came for this very purpose, viz., to give us an understanding to *know* God, (1 John v. 20,) and when the knowledge of God is the blessed gift of God to sinners, and absolutely necessary to their salvation, (John xvii. 3.) At the end of the Canto the poet asks for "forgiveness" of "the strong Son of God;" but he gives no revealed "reason" why he should be forgiven; he pleads not "the blood of Jesus Christ his Son cleanseth us from all sin," or "for His name's sake," (1 John i. 7; ii. 12.)

Canto 14 is very beautiful, though he makes his friend a demi-god—"The man I held as half divine;" and the prevailing tone is too much the expression only of that "sorrow of the world which worketh death," (2 Cor. vii. 10.)—See Canto 48.

Digitized by Google

Canto 27. The following is very fine :—

"I hold it true, whate'er befall;
I feel it, when I sorrow most;
'Tis better to have loved and lost,
Than never to have loved at all."

Canto 31.—He says if Lazarus had told "where" he was those four days of death, it would explain "what it is to die," and would have added "praise to praise." But our Lord said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," (Luke xvi. 31.) Then, why Lazarus any more than the widow's son of Nain, Jairus' daughter, Dorcas, &c.? or, rather, why not the Lord himself? who "both died, and rose, and revived, that He might be Lord both of the dead and living," (Rom. xiv. 9,) and who has told us many things about "what it is to die." He said the repentant thief was *that day* with Him in Paradise. There are who are "asleep in Christ;" the "dead in Christ" "sleep in Jesus," and they "rest" and are "blessed," happy; thus "to die is gain," for it is "to be with Christ, which is far better;" "they are as the angels," and "God is not the God of the *dead*, but of the *living* ;" "whether therefore we live or die we are the Lord's," (1 Cor. xv.; 1 Thess. iv.; Rev. xiv. 13; Phil. i. 21, 23; Mark xii. 25, 27; Rom. xiv. 7–9.)

Canto 33.—"Whose faith has centre everywhere"—or, as the proverb says, "everywhere is *no*where." Not so Bible-faith: "we believe and are sure;" "one thing is needful;" "this one thing I do." It is, I suppose, a poetic haziness of view, nothing tangible, nothing definite: so also in the verses which follow the above, about "sacred flesh," and "the law within," and "even for want of such a type."

Canto 34.—

"In some wild poet, when he works
Without a conscience or an aim."

This is just poor S. now; and of old, poor Byron and Burns. "What then were God to such as they?"

Canto 36.—I don't admit "truths deep-seated in our mystic frame," like "furniture in a house," (Mill:) but the rest is good if he mean the Bible "Wisdom" and "Word."

Canto 38.—He thinks if his friend can care now for him, his songs about him are somewhat grateful to the dead. Now, if his friend be one of those "asleep in Christ," we know his mind will be like his Lord's, and the mind of the Master we know distinctly from the Word, "The Holy Scriptures." When, then, these 132 Cantos seem scarcely to reflect, to echo, anything of

Digitized by Google

the Lord's mind and voice—so far from being pleased with them, (if he knew,) he would deplore them; he might even think that they show a waste of talent, of time, of thought, and above all, of *feeling*. And since "for every idle word we shall give account," (Matt. xii. 36,) how great the responsibility of *publishing* such words as lead others to cherish unprofitable sorrow for the dead! How if the loved Queen of these realms has been thus influenced by her Poet Laureate till her people have had to sorrow for the sorrow so sadly cherished! In the poet's case, even the dead would tell him, (if the dead "know anything" of our affairs, Eccles. ix. 5,) that his absorption of soul in A. H. H., and his high exaltation of him, is such as should only have been directed to Christ his Lord. But I think we have no warrant in Scripture for believing that the dead know what is taking place here while they await the "coming of the Lord:" even in the parable of the rich man in hell, he seems to have referred to his unbelieving brethren whom he had just left on earth, not as if he was then in view of them, (Luke xvi. 28.) [Since writing this I have seen Newton's letter on "Anxiety about the Final State of Departed Friends," in "Sunday at Home," of Feb. 1868,—read with Heb. xii. 7–13.]

Canto 40.—The poet doubts "that I shall be thy mate no more." Then why not ask the Lord for that mateship, fellowship, oneness, which He speaks of in John xvii. 21 to end, and in 1 John i. 3, also in Heb. xii. 23?

Canto 42.—He hankers after earthly love in heaven; but so far as this love has nothing to do with Christ, does not centre in Him, flow in and through His Spirit, it is not spiritual or eternal, but purely of time, and will cease with the timeous life, will "perish with the using." God is Spirit; heaven is spiritual; we shall be "as the angels;" *spiritual love* is such as God's to us, (John iii. 16,) as Christ's in Mark iii. 33-35, as ours to believers in Christ, (1 John iii. 14, v. 1.) When we read, "in that very day his thoughts perish," (Ps. cxlvi. 4;) "the wisdom of this world comes to nought," (1 Cor. ii. 6;) "knowledge shall vanish away, (1 Cor. xiii. 8;) "the dead know not anything, also their *love*, and their hatred, and their envy is now perished, neither have they any more a portion for ever in anything that is done under the sun," (Eccles. ix. 5, 6, 10; Job xiv. 19–21; Isa. lxiii. 16,) we need not build on or expect the continuance of earthly love, or wisdom, or knowledge in that future life. *Nota-bene.*—Heb. xii. 1, 23, teaches us that the earthly life of departed believers surrounds us with a cloud of witnessings, and that we are in company with them in Zion, in Christ, in Spirit, spiritually.

Digitized by Google

Canto 43.—He seems to think the dead "*forgets* the day before"—for which there seems as little scripture warrant; most certainly so far as the spiritual of the former life is concerned, (and the spiritual interpenetrates all,) there is no forgetfulness. But the poet thinks his "guardian angel" will tell his friend all about him. True, angels are "ministering spirits sent forth to minister *for* them who shall be heirs of salvation," (Heb. i. 14; Matt. xviii. 10; Luke xv. 10; xvi. 22; 1 Cor. iv. 9; 1 Tim. v. 21; Heb. xii. 22; 1 Peter i. 12; Eph. iii. 10.)

Canto 44.—I don't quite follow his metaphysics here; but he seems to say, that as a baby learns gradually to know "me" from other things, so our present life prepares for the future, (surely the analogy ought to be between life in the womb and after birth, as compared to life in time and life in eternity,) otherwise he thinks it were "fruitless" if "man had to learn himself anew beyond the *second* birth of death," ("Blessed is he that hath part in the *first* resurrection," Rev. xx. 6.) I don't see why "fruitless." Even *if* man lived not again any more than the beasts, his existence even temporally would be to the glory of God; but as man *does* live beyond this life, that life would not be "fruitless" even if he had to "learn himself anew" in the future life, for that would not be worse than the angels when first created in a spiritual sphere. But again, man's use of the present life is to be disciplined, educated, prepared, by a quickening and sanctifying process, in his *spiritual nature* for the *spiritual* world.

Canto 46.—He can't bear the "vague and unsweet faith" of man's soul "remerging in the general soul," but is sure an "eternal form" shall belong to the "eternal soul" of his friend, "and I shall *know* him when we meet." Did the poet think of the "spiritual body" which "shall bear the image of the heavenly," (1 Cor. xv. 44, 49,) "a building of God eternal in the heavens—earnestly desiring to be clothed upon with our house which is from heaven—that being clothed we shall not be found naked—that mortality might be swallowed up of life," (2 Cor. iv. and v. 16-18:) and as to knowing, "now I know in part, but then shall I know even as I am known," (1 Cor. xiii. 12;) we know that when "He shall appear, we shall be like Him, for we shall see Him as He is," (1 John iii. 2.) The poet anticipates in heaven an "endless feast" of "enjoying each the other's good." Now, this may or may not be true; but we don't find that Paul, or Peter, or John, or Stephen thought or spoke of such a *feast* with and over one another. They did look and long for the feast of being present with their Lord,—"in Thy presence is fulness of joy, at Thy right hand there are pleasures

Digitized by Google

for evermore," (Ps. xvi. 11;) "blessed are they which are called unto the marriage-supper of the Lord," (Rev. xix. 7, 9; xxi. 1-7; xxii. 1-5.)

Canto 48.—Poor fellow! "Sorrow deepens down" and "drown the basis of my life in tears."—See note on Canto 14.

Cantos 49, 50, 51.—This sorrow makes him say hard things of "men;" but he asks his dead friend, "be near me" in times of sickness, trouble, and death—(pity, when he might have the Mighty and Holy One as his "friend who sticketh closer than a brother.") But he suddenly bethinks himself that he would not like a human friend to know all his secret thoughts, and spy out all his ways. However, he comforts himself that the dead are like God, "with larger eyes than ours;" "they make allowance for us all." Then his dead friend answers that he will not move from his side, and as to *sins*, they are mere *flecks*, spots, streaks in the *shell* of the *pearl*.

> "So fret not, like an idle girl,
> That life is dash'd with flecks of sin,
> Abide: thy wealth is gather'd in,
> When Time hath sunder'd shell from pearl."

This dead one's eyes don't look upon sin as God does. Hear what the Holy God says of sin: The soul that sinneth it shalt die, (Ezek. xviii.4;) in the day that thou eatest thereof thou shalt surely die, (Gen. ii. 17;) for whosoever shall keep the whole law, and yet offend in one, he is guilty of all, (James ii. 10;) for if God spared not the angels that sinned, (2 Peter ii. 4;) stand in awe and sin not, (Ps. iv. 4;) for the judgment was by one to condemnation, but the free gift is of many offences unto justification, (Rom. v. 12, 16;) sin reigned unto death, (Rom. v. 21;) the wages of sin is death, (Rom. vi. 23;) the sting of death is sin, (1 Cor. xv. 56;) he that committeth sin is of the devil, (1 John iii. 8;) your iniquities have separated between you and your God, (Isa. lix. 2;) all have sinned and come short of the glory of God, (Rom. iii. 23;) that sin by the commandment might become exceeding sinful, (Rom. vii. 13;) Christ hath suffered for sins, the just for the unjust, that he might bring us to God, (1 Peter iii. 18;) He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world, (1 John ii. 2.) And so on with numberless passages, to show us the terrible nature and guilt of sin, of one or of many, and that only the death, the blood shed, the life given of the Son of God, could atone for and cleanse us from it. Prov. xiv. 9, 34; xxiv. 9; Heb. i. 9; iii. 17; Ps. xcvii. 10; li. 4; Matt. v. 19; James i. 15; Eph. i. 2; Isa. 53; 1 Cor. xv. 3; Gal. i. 4; Heb. i. 3; ii. 9; 1 Peter ii. 24; 1 John i. 7, 9; iii. 5.

Digitized by Google

Now, Tennyson, man to man, face to face, let us reason together over it. Does not the Word of God pierce through and expose as vain imaginations the ideas herein quoted from your poem? and can you think they will not shrivel up and burn as "wood, hay, stubble," at the fiery trial of the last day? (1 Cor. iii. 10–15.)

Cantos 53, 54, 55.—The poet "trusts that *somehow* good will be the final goal of ill," and that not "one life shall be cast as *rubbish* to the void;" but he adds, "we know not anything, I can but trust that good shall fall, at last—far off—at last to all;" and then he says he is "an infant crying for the light"—he thinks "the *wish* that no *life* may *fail* beyond the grave" is like God's; and yet Natùre shows that "of fifty seeds she often brings but one to bear;" and she declares "I care for nothing, all shall go—the spirit does but mean the breath—I know no more." This Nature's voice makes him "falter."

> "And falling with my weight of cares
> Upon the great world's altar-stairs
> That slope through darkness up to God,
> I stretch lame hands of faith and grope,
> And gather dust and chaff, and call
> To *what* I *feel* is Lord of all,
> And faintly trust the larger hope."

But it won't do; what he sees in nature disturbs and troubles him still: shall man "be blown about the desert dust, or sealed within the iron hills?" if so, then man is "a monster, a dream, a discord"—he cries "what hope of answer or redress?" and comforts himself with the hope of answer "behind the veil, behind the veil."

It seems that "the *wish* is father to the *trust*" in the poet's case, for it is not founded on reason or faith. How can the *goal* of *ill* be *good, e.g.*, evil-doing lead to good or flow into truth? "He that soweth to the wind shall reap the whirlwind;" "the soul that sinneth it shall die," (Gal. vi. 7, 8; Hos. viii. 7.) True, "all things work together for good to them that love God," (Rom. viii. 28;) but for *this* trust you must come to God in his Word, (not through any "dark altar-stairs;") there we see God counts not and deals not with man's life as "rubbish," but rather that He "so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," (John iii. 16, 36), and "he that believeth not the Son shall not see life, but the wrath of God abideth on him;" and again, "if we believe not we shall *die in our sins*," (John viii. 24); which death we learn is "everlasting destruction from the presence of the Lord, and from

the glory of His power," (2 Thess. i. 9 ; Matt. xxv. 46 ; Rev. xx. 10–15.) Then, since Christ is "the true light which lighteth every one that cometh into the world," (John i. 9), and we may "have an unction from the Holy One and know all things," (1 John ii. 20), why should the poet complain that he "knows nothing," and is as "an infant crying for the light?" God's "word giveth light," "it maketh wise the simple," "it maketh wise unto salvation," (2 Tim. iii. 15 ;) so that we have no excuse, no cloak for our ignorance, (John xv. 22.) Why go *to nature*, or *through* it either—"the *dark* altar-stairs—" when we can come "boldly, through Jesus, the Son of God, unto the throne of grace," and there "find grace to help in time of need?" (John i. 51 ; Heb. iv. 6.) No wonder that, going elsehow and elsewhere, the poet "gathered dust and chaff;" for it is written, "when I thought to know this, it was too painful for me, until I went into the sanctuary of God, then understood I their end," (Ps. lxxiii. 16, 17 ;) "the secret of the Lord is with them that fear him, and he will show them his covenant," (Ps. xxv. 14 ; Prov. iii. 32.) The poet thinks he must wait for an answer till he is "behind the veil," *i.e.*, after death; but wherefore wait when he can *now* "enter through the veil by a new and living way into the holiest," (Heb. x. 19, 20,) and "know all things;" for "the Lord giveth understanding in all things;" "Christ shall give thee light;" "then shall we know if we follow on to know the Lord;" "if any one will do His will he shall know of the doctrine," (1 John ii. 20 ; 2 Tim. ii. 7 ; Eph. i. 8, 9, 18 ; v. 14, 17 ; Hos. vi. 3 ; John vii. 17 ; xix. 26 ; xvi. 13 ; Col. i. 9 ; and especially 1 Cor. ii. 9 to the end.)

Cantos 60 to 64.—He thinks his friend's "ransomed reason" reasons with Shakespeare and others in heaven, or elsewhere, but he is sure the soul of Shakespeare "can't love thee more;" yet he pleads, if his exalted friend is ashamed of him now, he might still spare some sympathy for the poet, even as the poet does for his hound, or as one who has risen high in state may, "in a pensive dream," think of his earliest ploughboy-playmate. Then he cries, "sweet soul, *do with me as thou wilt;*" and a "happy thought" arises—"since thine effect so lives in me, a part of mine may live in thee, and move thee on to noble ends." But what if this effect be not for *good*, but for *evil?* The best way is to "try the spirits, whether they are of God," for "whatsoever is not of faith is sin," (1 John iv. 1, 2 ; Rom. xiv. 23 ; Heb. xi. 6.) But surely it is horrible to ask a dead friend to "do with me as thou wilt." I wouldn't ask John, or Peter, or Paul, or even a "holy angel;" nay, is it not blasphemous? We have One "with whom we have to do;" "we are not our own,

Digitized by Google

for we are bought with a price, therefore glorify God in your body and in your spirit which are God's ;" therefore let us ask Him "whose we are and whom we serve," "do Thou unto us whatsoever seemeth good unto Thee;" "not as I will, but as Thou wilt," Heb. iv. 13 ; 1 Cor. vi. 19, 20 ; Acts xxvii. 23 ; Judges x. 15 ; 1 Sam. iii. 18 ; 2 Sam. xv. 26 ; Matt. xxvi. 39 ; Phil. ii. 13.)

Canto 72.—The poet seems to think that his friend has "so much to do" in "so many worlds," "how know I *what* had *need* of thee?" If he means in the stars, he has no warrant from experience or from Scripture for the idea that the dead go to work in the stars. He asks dolefully, "what fame is left for human deeds in endless age?" The Bible tells us, "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, *and their works do follow them*," (Rev. xiv. 13 ;) "this man will be blessed in his *deed*, who looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the work," (James i. 25 ;) "well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord," (Matt. xxv. 21 ; Luke xxii. 29, 30 ; Rom ii. 6–16.)

Canto 76.—He fears his "lullabies of pain" won't go down to fame, won't last 1000 moons, or 80 odd years. Pity the poet didn't stamp them with something vital from the "life and spirit" of Jesus' words, that he didn't "sanctify them by the Word of God and prayer;" pity he didn't pour them as ointment over the head or feet of his Lord and Redeemer, and then they would have been remembered as a "memorial" of him, (John vi. 63 ; 1 Tim. iv. 5 ; Matt. xxvi. 13.) Cowper's poems were thus sanctified, and will therefore live.

Canto 83.—He imagines that if he and his friend had died together, his spirit would have been "involved" with his friend's spirit, so that "arrived at the blessed goal," the Lord would "take us as a *single soul*." But the Lord says, "Behold all souls are mine ; as the soul of the father, so also the soul of the son is mine, "the soul that sinneth it shall die ; but if a man be just and do that which is lawful and right, ... he shall surely live, saith the Lord God," (Ezek. xviii. 4–9 ;) "Commit the keeping of thy soul to God in well-doing, as unto a faithful Creator," (1 Peter iv. 19 ; 2 Tim. i. 12;) "For we shall *all* stand before the judgment-seat of Christ ;" "As I live, saith the Lord, *every* knee shall bow to me, and *every* tongue shall confess to God. So then *every one* of us shall give account of

Digitized by Google

himself to God," (Rom. xiv. 10–12; Isa. xliii. 7; Dan. xii. 1; John iii. 8.)

Canto 84.—The poet says his friend's soul was received at "the blessed gate" by the "great Intelligences fair," who "show'd him in the fountain fresh *all knowledge*," that men "shall gather in the cycled times." If he means "holy angels," we know they are "sent forth to minister for them who shall be heirs of salvation," whose "angels always behold the face of my Father which is in heaven," and that Lazarus "was carried by the angels into Abraham's bosom," (Heb. i. 14; Matt. xviii. 10; Luke xvi. 22.) Now the poet does not tell us, (see canto 95,) and we have a right to be informed, if he claims our sympathy, whether his friend bore the character of such "heirs," and whether his life on earth was a "life of faith on the Son of God," (Gal. ii. 20; Titus ii. 11–14.) Then, as to angels showing him "all knowledge,"—we know they are deeply interested in *spiritual* knowledge or wisdom; (Col. ii. 3; Phil. iii. 8; 1 Cor. i. 24–30; 2 Tim. iii. 15;) that, 1st, they are looking into the things of salvation, and rejoicing over the heirs of salvation; 2d, learning the wisdom of God in His dealings with His Church; 3d, are subject to and worship Christ in company with the saints above and those below; 4th, are the messengers of God, doing His will; 5th, will come with the Lord Jesus to His judgment of the world, and rejoice in His heavenly glory, (Ex. xxv. 20; 1 Peter i. 12; Luke xv. 10; (2.) Eph. iii. 10; 1 Cor. iv. 9; 1 Tim. iii. 16; v. 21; (3.) 1 Pet. iii. 22; Heb. i. 6; xii. 22; (4.) Ps. lxviii. 17; ciii. 20, 21; John i. 51; Heb. i. 4; (5.) Mark viii. 38; Matt. xiii. 49; Luke xii. 8; Rev. iii. 5; v. 11; vii. 3–11; xxi. 12; xx. 1–3.—Note, as to His "*being*, working in mine own," if it means more than by a "figure of speech," to indicate the "effects" (see canto 64 and 92) of their former converse, he makes his friend ubiquitous and more; besides, how knows he that their friendship will be "eternal," or that he "watches him from the quiet shore," and that "thy spirit up to mine can reach"? However, thus his "pining life is fancy-fed."

Canto 85.—He thinks "in yonder orient star a hundred spirits whisper 'Peace,'" (see canto 72.) But what "peace?" Is it the peace of God?" is it gospel peace,—the peace which the Lord, the Prince of Peace, gives, when He says, "My peace I give you," (John xiv. 27; xvi. 33; Num. xxv. 12; Ps. xxix. 11; cxix. 165; Isa. xlviii. 18–22; Mal. ii. 5; Luke xix. 38; Rom. v. 1; viii. 6; xiv. 17; Gal. v. 22; Eph. ii. 14, 15.)

Cantos 92, 93.—The poet thinks his friend's spirit may come to his spirit, (not visibly or tangibly;) so he calls to him, "De-

Digitized by Google

scend, and touch, and enter; my ghost may feel that thine is near:" but he suddenly recollects

> "How *pure* at heart and *sound* in head,
> With what divine affections *bold*,
> Should be the man whose thought would hold
> An *hour's communion* with the *dead*."

Now, even this fancy, phantasy, imagination, may be useful to show us our natural unfitness for association with holy spirits, and hence to convince us how much less fit for the society of the Holy God! and that not for an "hour's communion," but for an eternity. He imagines these spirits "haunt the silence of the breast;" (but see notes on cantos 38, 42, 84.)

Canto 94.—He says, "At last his living soul was flashed on mine, and mine on his was *wound*, and *whirl'd* about empyreal heights of thought, and caught the deep pulsations of the world." Rather giddy work this. And so "at length my trance was *cancell'd*, stricken through with *doubt*." Aye, these dreams won't last even in this life, much less in the next; better not to encourage or entertain them, (see cantos 92, 93.)

Canto 95.—Here at last we might have expected the poet to give a clear statement of his friend's *faith;* but it is all vagueness and mistiness, (see canto 84.) He says,—

> "Perplext in faith, but pure in deeds,
> At last he beat his music out.
> There lives more faith in honest doubt,
> Believe me, than in half the creeds.
>
> *He* fought his doubts, and gather'd strength;
> He would not make his judgment blind;
> He faced the spectres of the mind,
> And laid them: thus he came at length
>
> To find a stronger faith his own."

By which I understand that he would not take things for granted, that he "searched the Scriptures," examined himself, and exercised reason and his "private judgment" upon evidences, and by reason of this very exercise he arrived at the more assured faith,—all which God requires of us. But what was the nature of his "honest doubt" and of his "stronger faith," one longs to know; nay, it is "lame and unprofitable" to tell us so much, and not all the truth. Oh, for one simple, straightforward expression of faith in the Lord Jesus Christ on the part of both the poet and his friend! for "out of the abundance of the heart the mouth speaketh," and "confession is made unto salvation;"—of personal regard to the person of Christ, "who loved me and gave Himself for me;" such as

Digitized by Google

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;" and "I *know whom* I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," (Rom. x. 10; Gal. ii. 20; Phil. iii. 8; 2 Tim. i. 12.) Such faith is "the gift of God;" let us seek it of Him, (Eph. ii. 8; Heb. xii. 2, Acts v. 31.)

But I must hasten to an end, glancing only at a few more of the cantos.

Canto 105.—This is the favourite piece. "Ring out wild bells," &c. The poet is getting over his morbid sorrows. I don't know what he means by his last line, "Ring in the Christ that is to be." If he said, "Ring in the reign of Christ our Lord, over the willing hearts of men," I could understand and appreciate it."

Canto 117.—He bids us "trust that those we call the dead are breathers of an ampler day, for *ever nobler ends*." Are you sure of this end for *all?* Who told you? "Lord, are there few that be saved? And He said unto them, Strive to enter in at the strait gate," &c. (Luke xiii. 24; Matt. xx. 16.)

Canto 119.—This and 117 seem to hit a blow at Darwinians such as Professor Huxley.

Canto 123.—He is falling again into his cry of canto 53, talking of "the *Power* in darkness *whom* we *guess;*" by which I suppose he means that in his darkness he can only *guess* about God, and not know Him. He says he has not "found Him in nature or in the thoughts of men;" and when he doubts, his "*heart*" answers his "*reason*" thus, "I have *felt;*" and so, "like a child in doubt and fear, crying, *knows* his father near," "and what *I am* beheld again *what is;*" which means, I suppose he *himself* saw the "*real,*" *i.e.*, possibly God! Does not the poet here place himself 1800 years back in time, into the pitiable state of those who "haply *feel* after the Lord," and erects his altar "*to the unknown God?*" (see note, canto 1.)

Canto 125.—Better to have known his true Lord and King.

Canto 126.—He is sure that his friend's spirit overlooks and smiles at such "red footprints" as the French Revolution.

Cantos 128, 9, 30.—This is the climax. The poet feels his friend to be "some diffusive power in star and flower," "mixed with God and nature:" he has "faith that comes of self-control," "until we close with all we loved, and all we flow from, *soul in soul!*"

Canto 132.—The last four verses appear to me to be the acme of words without knowledge," or "vain words," (Job xxxviii. 2; Eph. v. 6.)

Digitized by Google

Art. III.—NOTES ON EPHESIANS.

Chap. i. ver. 8.—"*Wherein he hath abounded,*" or, which He shed abundantly. *Wherein*—that is, in which grace, in the exercise of His unbounded love and undeserved mercy,—*He hath abounded towards us.* A still further amplification, to denote the extent of the Father's love and of the Son's love. He hath abounded in the riches of His grace; not in the mere *possession* of such grace, but in the dispensation of it to us,—in the forth-flowing of it. We are willing to admit that Christ *possesses* rich grace, but we are slow to realise that *we* are the objects of this grace. This, however, is the plain teaching here, —*towards us* does the effluence of this grace abound. There is not only a full stream of divine love and favour, but the blessing-bearing waters flow man-ward. The loving heart of Jesus yearns over men. It is bursting to bestow all its blessings, its love and tenderness, and compassion, on us; even on us who so little think of the Saviour and His love. This is a thought to be dwelt upon by believers more than it is—a thought that ought to awaken a corresponding affection, a reciprocal sympathy, expressed in the words, "We love Him, because He first loved us."

In all wisdom and prudence. It was not a reckless, thoughtless, purposeless, manifestation of a weak sentiment, this manifestation of the love of Jesus. It is characterised by the very perfection of wisdom—all wisdom and skill; the very highest display of wisdom, "in contriving the dispensation"—a dispensation the result of the infinite counsels of eternity; and prudence in "executing the counsel of His will." To dwell on this would open up to us the whole life-work of Jesus in preparing men for His ministry by His teaching and by His personal example, and in His accomplishing the work by His atoning death. Henry's remark on this is very terse and comprehensive: "How illustrious have the divine wisdom and prudence rendered themselves in so happily adjusting the matter between justice and mercy in this grand affair—in securing the honour of God and His law, at the same time that the recovery of sinners and their salvation are ascertained and made sure."

Verse 9.—One of the manifestations of this wise and prudent grace: "*Having made known unto us the mystery of His will.*" Not content with being satisfied to be reconciled, nor with having made reconciliation possible—leaving it to us to find out how, and painfully and doubtingly to seek after that reconcilia-

Digitized by Google

tion, he has made known in the fullest manner the whole plan—revealing the mystery. He makes it known in two ways. Outwardly in the preaching of the gospel, by His Son first, by His apostles afterwards; by the written record, and by the exposition of the Word. And this setting forth of it is so simple that it can be comprehended by the most unlearned. "He that runs may read." There is no excuse for our neglecting the truth on the ground that it is too abstruse for us to fathom. But there is still another and more important sense in which the truth is made known to those that believe, and that is inwardly by the teaching of the Spirit. I believe in this direct teaching of the Holy Ghost. I once watched the dying-bed of a poor ignorant lad, who had no teaching at all but a few Sabbath lessons, confined to a very few weeks before his end, and his own reading of the New Testament, which he could only manage with great difficulty. Surrounded by ignorance, poverty, filth, and all iniquity, that lad, during the last week of his life, grew so in the knowledge of the mystery of God's love in Jesus to sinful men, as for ever to dissipate in my mind any doubt of the reality of the inward teaching of God's Holy Spirit. Well may the apostle make this a theme of thankfulness and include it among the things for whch he blesses God. *Even that he hath made known to us;* had He left the existence of this plan of salvation to be found by one here and another there, it would still have been ground for gratitude, even though its benefits were only secured by the few. Far more, then, should we join with Paul in the ascription of praise, when we reflect that this great gift has been made clearly known to us.

What has been made known to us? *The mystery of His will.* By *mystery* here we are not to understand an insolvable thing, something which no one can understand; but something which had been hidden, either by its being only partially presented in types and figures, or the knowledge of which had been prevented by the darkness and ignorance of the minds of men. This once mysterious thing He has revealed—*His* will for our salvation. He hath revealed it *to us*—not in all this fulness to the world at large, nor to men in all times; but now to us He has revealed it: the whole mystery, the whole plan of salvation. Thus fully revealed *now*, what obligation lies on us to accept it! and thus revealed *to* us, what obligation *on* us to make it known to others!

We have a further opening up of this matter. It is the mystery of His *will*, His purpose, His mind; and it is both conceived by Him, and carried out and revealed to us, *according to His good pleasure.* He was not compelled to extend to us this gift

Digitized by Google

of forgiveness. It originated in the overflowing of His love; it arose out of His own good pleasure. This is the fountain of all the blessings that flow to us. This good pleasure of His induced him to adopt a plan—to form and carry out a purpose. That purpose is entirely His own. It is "according to His good pleasure, which He hath purposed in Himself." There is this heaping together of expressions by the apostle to signify how *free*, how *sovereign*, how *personal* is this redemption which God hath bestowed upon us. He planned it, He purposed it, out of His own. firm, settled will and pleasure. It was not prompted by anything in the objects of it; on the contrary, their character would rather have militated against His caring for them. No! It was not for anything in them that He chose them, but to magnify His own love and goodness.

What an additional motive to own and acknowledge, to receive and accept, this redemption which we have in Him! It springs out of His abounding wisdom and prudence. Its origin is in His great good-will—His own. We now have this assurance that our safety does not depend upon anything in ourselves, for *then* we should have *no* security, but that it originates in the will of God, His determinate counsel and foreknowledge, and is the completion of his eternal, divine purpose. What security! What comfort! Let us rejoice in it. Let us be active to make others partake of it.

Verse 10.—*That.* Here we have intimated to us *what* is the mystery of God's will. The apostle is about to open it up, and give us the sum and substance of it. Truly grand is the prospect which is here unfolded—simple, yet grand! The *Godhead* is *one. Oneness, unity,* is its essential character; and it is the Father's purpose to manifest that *unity* by making all things *one* in Himself. The Lord Jesus Christ taught us this when He prayed, (John xvii. 21-23,) "That they all may be *one*—one in us—that the world may believe."

We have here (1.) The time; and (2.) The object.

THE TIME. "*In the dispensation of the fulness of times.*" "Dispensation" is "stewardship,"—a form of the same word used in Luke xvi. 2 for "steward." The idea conveyed is, that of a household or family arrangement, embracing, in God's providence, all time, and telling us this, that we are part and parcel of that family, every one of whose arrangements are under God's cognisance and control. The family history has been very varied. There have been in it Ishmaels and Isaacs —Jacobs and Esaus. Some have been gathered out, set apart, and kept separate, on whom God's favour has been specially conferred; while others have been left alone. But that is

Digitized by Google

ended. We have entered upon a new era. "The treasures of God's grace," says one, "had been opened but to a few, and dispensed sparingly under the Old Testament; the more full communication of them being reserved till the fulness of times, when they were to be dispensed by Christ." From the beginning until now, the family management has been one—one purpose has guided it; but the development of that purpose and management has been varied. The grand end and object of the whole has been drawing nearer and nearer; the light has been shining clearer and clearer unto the perfect day. On this new dispensation, this new stewardship in the hand of Jesus, we have now entered, and it is the dispensation "*of the fulness of times;*" that is, when the set time, the destined period, was fully come,—not sooner, not later, but God's own time; an expression often used to denote a specified and before-appointed time. We have a solemn thought indicated to us here. In old times things were seen as through a glass darkly, and less was required of those who had but imperfect light. God's requirements are proportioned to the light given. But now things have grown to greater clearness. We are in the dispensation of the fulness of times, when a full measure of light is vouchsafed—when, accordingly, the obligation to receive the light, and to act up to the light, is increased. The *time*, then, being a *set* time, a time of *fulness*, as well as the *full* time, we are placed in a position of greater responsibility to be co-workers with God in His great object.

That OBJECT is, "*To gather together in one all things in Christ.*" *To gather together*—to complete the manifested unity of Himself and His creatures, *Himself* and *all* the works of His hands. The word is the same as that used in Rom. xiii. 9, and there translated "comprehend," and conveys an immense breadth of meaning, even to sum up, recapitulate, concentrate, and re-display,—all things in Christ.

What are to be gathered together? "*All things.*" Let there be no mistake. Not any one series of things—as of the earth—but *all* things, whether in earth or heaven. Henry says: "He does gather together all things in Christ. All the lines of Divine revelation meet in Christ. All religion centres in Him. Jews and Gentiles were united to each other by being both united to Christ. Things in heaven and things on earth are gathered together in Him; peace made, correspondence settled betwixt heaven and earth through Him; the innumerable company of angels become one with the Church through Christ." Scott puts it thus: "Not only Jews and Gentiles would become one Church; not only were the saints who had

Digitized by Google

gone before to heaven to be considered as one body, under one Head, with believers on earth; but even holy angels, and all the inhabitants of heaven, as conformed in Christ, and His worshippers and subjects, would form one kingdom with redeemed sinners, and join with them in adoration, love, and obedience."

This reunion is needed; for the unity of God's creation was broken by the Fall. Once all God's workmanship exhibited unity and harmony. God delighted in man, and man delighted in God, and angels held converse with men. But all this was disrupted, broken up, and disturbed by the entrance of sin. Man got wrong with God. The creature got at odds with the Creator—apostatised from Him. The great harmonious whole was broken up, and its parts scattered abroad. But now the purpose of restoration and reconstruction is to be carried out. Christ is to be the repairer of the breach. God is "to gather together again the disjointed members of His creation, in and under Christ as their Head and Governor."

What a glorious prospect, this real unity in Christ! Not in form; not in name; but in reality. Union in Christ—gathered together in Christ; in no other. "*Even in Him:*" an emphatic repetition. Not in an apostle; not in any man; not in *a* Church or even in *the* Church, but *in* HIM. And this is accomplished by each one for himself becoming united *to* Christ; and so in Him becoming united to one another. All branches in the vine are one tree.

This is a great privilege. What is our practical duty regarding it? This. The gathering together is in Christ. Are we in Christ? Have we this union? Have we come under the influence of this gathering together? Are we being thus attracted? And, second and mainly, in CHRIST? Not in any one, or any other one, but in Him. Not attracted by fellowship of brethren, or influence of minister, or love to a cause, but attracted *to*, and swallowed up *in* Christ. If so, WELL. Then our duty is to attract others, to work for their ingathering; an occupation which, with such an announcement as this, at once identifies *us* with God's work, making us fellow-workers with Him. Glorious privilege! Happy occupation! If *not* in Christ, then come into Him. He waits; do not you delay. He invites now. Close with His offer. He will not gather unwilling ones. His people are a willing people. Remember that not gathered, means left outside—to be Godless, without God, and so without hope. There is danger. Then settle it, and settle it so as to be safe—safe for time, safe for eternity.

Verse 11. *In whom also we have obtained an inheritance.*

Digitized by Google

The little adverb *also*, in these words, connects them with the previous context. There the apostle had been enlarging on the grand idea, that "all things" are to be "gathered together in Christ"—an idea that opened up the whole remedial and recreating work of the Saviour, as a part of the mystery of God's will, now in these latter days revealed; and as he dwells upon this idea, a nobler phase of the great work presents itself to his mind; and this new idea, or perhaps rather this further development of the same idea, lays hold of the apostle: "Gathered together in Christ." Those *so* gathered are gathered for a *purpose*, to an *end;* and so he exclaims, "In whom *also* we have obtained an inheritance." Let us pause to dwell for a little on this announcement—"an inheritance."

A Christian lady, from her couch of suffering, has written for us this exquisite verse—

> **"I have a heritage of joy,**
> **Which yet I do not see;**
> **But the hand that bled to make it mine,**
> **Is keeping it for me."**

What does the apostle mean when he speaks of an inheritance? Perhaps the primary allusion is to the mode in which the twelve tribes of Israel received their possessions in the promised land. These were given to them by God. They did not *seek* them, and most assuredly they did not *deserve* them. The land was *given* to them: "For they gat not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them." By this illustration or allusion, the apostle would point out that the inheritance of which he now speaks comes by favour; comes, not by the good desert of those who obtain it, but altogether as a free gift of generous love. If a man makes money and buys an estate, we do not call that his inheritance; but when it passes on, without fee or price, to his son, then it becomes that son's inheritance. He has done nothing for it; he simply obtains it in virtue of his kinship. Thus, what the apostle is speaking of is something that is obtained, not by self-effort, but through connexion with another. It is obtained through Christ, "*in* whom we have obtained!"

What does Scripture tell us about this inheritance? Our apostle refers to it in his address to the elders of Ephesus, (Acts xix. 32:) "I commend you to God, who is able to give you an inheritance among all them that are sanctified." Here we are taught that it is God's gift, and enjoyed in common with sanctified or holy ones.

Digitized by Google

Again, in the presence of Agrippa, (Acts xxvi. 18,) Paul declares that part of the charge given him by Christ was to go to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." Here it is put alongside of forgiveness of sins; and it places those who receive it among the sanctified ones, whose faith in Jesus has made them partakers of His holiness and of His inherited kingdom as the Son of God.

Again, in Rom. viii. 17, Paul speaks of believers being "heirs of God, and joint-heirs with Christ." Yes! God recognises the believer as his child, and makes him heir of His glory, partaking of that glory along with Christ.

In Col. i. 12, he calls believers to "give thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light." It is something for which we are not fitted in our natural state. We require preparation for it. The Father must educate and train us, ere we be *meet* or fitted for its enjoyment. Again, in the same epistle, (chap. iii. 24,) it is called "the reward of the inheritance," which is to be received from the Lord by them that serve the Lord Christ. In John iii. 7, we read that those who are justified by His grace are made heirs according to the hope of eternal life. The apostle James, too, tells us (chap. ii. 5) the same thing: "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love Him?" And Peter, in his first epistle, (chap. i. 4,) describes it to us thus: "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."

What a blessed thought is this, that there is possible for a fallen sinner, the succession to, and the possession of, an inheritance such as this!—a blessed state and condition, which is secured to him by virtue of his coming to Christ, and so being made again a child of God! "Heaven is the inheritance, the happiness of which is a sufficient portion for the soul." How difficult to realise is this, that we, who are poor and needy, and miserable and wretched, should have set before us the promise of a rich inheritance—an eternal estate, comprising all wealth, and joy, and blessedness—perfect peace, and perfect love—enough to make up, yea, far more than make up, for all the pains, and sorrows, and disappointments, and trials of life; so that those who obtain it think nothing of these, on account of the glory that is to follow!

There is no question about the existence of this inheritance,

Digitized by Google

nor as to its grandeur and joy: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things that God hath reserved for them that love him." It exists, and it is beyond conception glorious. It is the being at one with God—one with Him in thought and desire—one with Him in disposition and affection—one with Him in purity and holiness, in love, and in occupation. When this inheritance is reached, then shall be realised the promise of revelation: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God; and God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

"I hear thee speak of the Better Land;
Thou call'st its children a happy band!
Mother! oh where is that radiant shore?
Shall we not seek it, and weep no more?

* * * *

"Eye hath not seen it, my gentle boy,
Ear hath not heard its sweet songs of joy;
Dreams cannot picture a world so fair;
Sorrow and death may not enter there;
Time doth not breathe on its faultless bloom:
For beyond the clouds, and beyond the tomb,
It is there, it is there, my child!"

Reader! do you desire to obtain a part in this inheritance? In your natural state you have no interest in it. The Fall disinherited us: "So He drove out the man;" and all are outside who have not been brought in; and all will remain outside for ever, eternally excluded from the joys of this inheritance, and exposed to the loss and damage consequent upon such exclusion, who do not lay this matter to heart, and earnestly and persistently seek to obtain again their lost heritage.

Can this lost heritage be recovered? The apostle says, Yes. "*In* WHOM *we have obtained an inheritance.*"

There is but one way of getting again into the position of sonship and heirship to God and His gifts, and that is through the work of the Saviour. The apostle had just been saying in verse 10 that all things are to be gathered together in Christ. Things separated by sin, God's workmanship, broken up and defaced, all are to be gathered together again, and redisplayed in their perfection and completeness in Christ, and it is in Him, in Christ that this inheritance is to be obtained; in no one else can it be reached. By no device, but by coming under the

Digitized by Google

blood of Jesus, can it be secured. By nothing but a true and living union to Jesus Christ can we be made heirs of God. This opens up the whole gospel. Some say, salvation is in the Church. No! it is in Christ. Others say, it is in baptism. No! it is in Christ. Others still say, it is in good works. No! it is in Christ alone. Out of Christ, you are out of the kingdom. Apart from Christ, you are outcast, disinherited. And this disinheritance is not simply the loss of heaven, but it is the loss of that holiness which makes heaven possible, and entails condemnation. Not only disinherited, but condemned. Men in their natural state are not only stripped of all right, title, and claim to heaven and its happiness, but they are under sentence of eternal death, and exposed to everlasting doom; and this condition they are in, without in their own strength being able to take a single step to regain the forfeited glory, or avert the impending wrath. Let us never forget that this wrath is not a vindictive indulgence of revenge. No! The wrath of God is the sad but inexorable result of sin: its natural fruit as sin. It cannot be otherwise. There are but two powers—good and evil—God and Satan; and two states—heaven and hell. If men refuse the one, they must choose the other. If they are not Godlike, they must be of their father the devil; and all who remain in the fallen condition of humanity are the servants of sin. Here Christ interposes with His great vicarious atoning work. He comes, recognised in the divine plan, as the representative and substitute of all who accept Him, and for them, in their name and stead, He obeys the law, He propitiates justice, He satisfies every claim, magnifying the law and making it honourable, and therein exhibiting the rectitude of God in its unswerving character of the strictest uprightness and truth. "There is therefore now no condemnation to them that are in Christ Jesus." "He is the way, the truth, and the life." "In whom we have obtained an inheritance."

Oh, what a name to be announced to a fallen world! The name of Jesus! "Thou shalt call his name *Jesus, because* He shall save His people from their sins." This name is set before you now, O reader! Out of Christ there is no inheritance. In Christ there is no condemnation. Out of Christ there is nothing but sorrow and woe everlasting. In Christ there is a heritage of joy. Realise the alternative. For that there is this alternative is a deeply solemn truth. There is an inheritance. It is worth the having. There is but one way to get it—only one; and that one way is being *in Christ.*

The words suggest the question, "*Who* have obtained it?" The apostle says, *We.* Who does he mean to embrace in that

Digitized by Google

happy company? He tells us in verse 1, those to whom he wrote, the faithful in Christ Jesus. Himself and them, the chosen ones who have redemption through the blood of Jesus, (verse 7.) Those who first trusted in Christ, (verse 12,) and those also who afterwards trusted when they heard the word of truth, the gospel of their salvation, (verse 13.) In short, he embraces in that word *we* all who in every age have trusted in Christ; who have accepted an offered Saviour, and have sheltered themselves from the curse, under the blood of the Lamb slain from the foundation of the world. That *we* embraces all the objects of the Saviour's prayer in John xvii.—"Neither pray I for these alone," the apostles and disciples who stood round about Him then, "but for them also who shall believe on me through their word."

All who have believed, or who may yet believe, have obtained this inheritance. It is a blood-bought heritage, won back for the redeemed at the cost of the Saviour's life. On that very account it is secure. The title is vindicated, and the evidence of the penalty-payment which makes it indefeasible is above, in the pierced hands and feet and side of Him who is on the right hand of the Majesty on high. "And I beheld," says John, "and lo! in the midst of the throne, stood a Lamb as it had been slain." That slain Lamb, that was dead and is alive for evermore, is the believing sinner's charter to his heavenly inheritance, and the gates of hell shall not shake his title.

There *is* this blessedness. This glorious, everlasting, secure possession does exist. But is it mine? That is the question, and it must be put by every one for himself, solemnly and earnestly, to his own heart and conscience. Is this inheritance *mine?* Have *I* obtained it? Is it *my* title that the bleeding Lamb witnesses to? For it matters not to me whose else it is, if it is not mine. MINE, my own, my peculiar possession.

Men like to deal in generalities. We are *all* sinners. That is an accepted fact, and does not touch us each separately. We confess it: we speak about it as a common well-known truth; but in such sense it ceases to be a truth to us. And so with the inheritance. Men think about it, speak about it, delight to read the descriptions of it, taking it for granted that they will one day reach it. Sad deception! Gross and grievous self-delusion! Terrible and soul-destroying lie of the wicked one!

No! If ever I am to come into possession of this glorious heritage, I must first be startled into the terrible and terrifying discovery that I am a sinner; that God will deal with *me*. And I must get a sight of Jesus as *my* Saviour, mine by myself, mine alone, and not another's, as Job said; and then, but not

Digitized by Google

till then, shall I see my title clear to the kingdom. Salvation is personal, not collective. No man is saved in a crowd, or slips into the kingdom by sharing the merits of others. Men cannot die in company, helping each other in that extremity, and so they cannot be saved in company. If, reader, you have ever stood by the deathbed of a dear one, old or young; perhaps the lesson comes home to you most in the case of those of tender years; and if you have watched the last breath which betokened the spirit passing away, then you have been taught what it is to be *alone*. ALONE that spirit has passed. ALONE it has entered the presence. ALONE, oh how terribly *alone*, it stands before the Judge. No father's strong arm, no mother's soft kiss upheld or cheered it as it went through the dark valley. You perhaps held the loved form in your fond embrace, as if you would have kept it back or helped it through, but it went, and it went alone. Yes! Some things you must do alone. This act of death is one; and so must you do this other, this coming as a sinner to the Saviour. Realise this, and come. Come unto Him. Accept His mercy. Be His. Then you will be "in Him," and you have obtained the inheritance. So when that last scene on earth comes, you will not be then alone, for He will be with you. Surviving and sorrowing friends you must leave. Their arms cannot bear you up; but underneath you and around you will be the everlasting arms; and as you close your eyes on earth, it will only be to open them again amidst the glories of that inheritance which is incorruptible, undefiled, and that fadeth not away.

Being predestinated: a repetition in the passive sense of what was said positively in verse 5, where God is said to have exercised the right of predestination, the figure now denoting the privilege of being the subjects of this foreknown setting apart.

According to the purpose of Him who worketh all things after the counsel of His own will. An expression repeating to us the great idea that the whole economy of man was present with God from the beginning, and that He "carried on His work of creation, providence, and redemption according to the wise counsels and that perfect plan which He has seen good to form," (Scott.) For it is part of God's character, as revealed, that *He* is the beginning and the end of all things. He foresaw in the eternal counsels the whole future, He arranged the procedure of the universe according to His own divine design, so that He claims for Himself universal and supreme sovereignty. "I am God, and there is none else: I am God, and there is none like me." And in evidence of this paramount rule He

Digitized by Google

adds, as His unique characteristic, "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure," (Isa. xlvi. 10.)

There is a beautiful unity in the work of God. Those who obtain the inheritance obtain it through their being in Christ, united to Him, one with Him; and though their coming to Christ must be their own act, yet that act was known from all eternity to God; and so they are said to be predestinated, destined or designed beforehand, to this honour and reward. This doctrine of predestination has been a stumbling-block to many who have vainly attempted to explain to themselves how the two teachings of elected ones and a free gospel offer can be reconciled. We are not called on to reconcile them. But we are taught amply in Scripture that God has elected some to everlasting life. We read in Rom. ix. 28 of "the called according to His purpose;" and it is there stated that "whom He did foreknow He also did predestinate to be conformed to the image of His Son;" and so in many other places. Equally clear and plain also are the offers of salvation and the authority to offer it. Christ's own commission to His apostles is explicit (Mark xvi. 15) "Go ye into all the world, and preach the gospel to every creature." Not to the elect, but to every one; and thus, apart altogether from God's purpose, the responsibility is laid upon every one to receive or reject: you cannot plead as an excuse for neglecting this great salvation that you cannot tell whether you are God's chosen or no. That is a matter which belongs to Him alone. But your position is plain. It is to believe His readiness to save you in His Son: "He that believeth shall be saved." And who are they that are to be lost? No question is allowed to be opened as to God's choice, but they who are lost are simply those who believe not. "He that believeth not shall be condemned."

Is it not wonder enough that God should have chosen any of our fallen race to everlasting life? We are assured that He has, and we are told that if we only believe, we are among that number. The responsibility then of eternal life or eternal death rests upon ourselves, and upon ourselves alone.

Predestined according to His purpose and plan, we have here presented to us the comforting and encouraging thought that that purpose shall be unquestionably accomplished. For it is the purpose of one who "worketh all things according to the counsel of His own will." *Worketh*—that is, carries forward and accomplishes. His proceedings are not *attempts*, not *efforts*, begun but not concluded; they are *works*, finished,

Digitized by Google

completed; ended, because completed. The element of power is present here. Man essays to work. With him it is always a problem if he can finish what he undertakes. He may lack skill or power, but God lacks nothing. He worketh, and the work is perfect.

The work is not desultory or indiscriminate. It is not fitful or changeful. It is according to counsel; the filling up and perfecting of the wisely-considered and adopted plan. There is no variation, and hence no fear of failure. The purpose is in full design, and the accomplishment of it is "according to the counsel."

That "counsel" is divine, for it is the "counsel of His own will." It may be trusted implicitly; for, as one says of it, it is "that infinite wisdom of God which is always in conjunction with His will, whereby He acts wisely as well as freely, and though not by deliberation, which falls beneath His infinite perfection, yet with His greatest reason and judgment."

What an encouraging thought for the believer to fall back upon, that his safety, his inheritance on high, is part and parcel of the divine plan, and will be perfected, as it is secured, by the evolution of all those events which are the fulfilling of Jehovah's will! What a rock of refuge to have recourse to! Practical is the question,—Have *we* by faith in Jesus fallen in with this inevitable procedure of God, and so are being carried along with it, to its full accomplishment and our full enjoyment of His finished work? Or are we still, as by nature we assuredly are, *not* going along with it, but opposing it, contemning it, and contending against it? If this latter, what folly! He worketh, and they who do not work with Him will be crushed under the wheels of His on-rolling chariot. All power and might on your side, if you are in Him. All overwhelming power and might that cannot be opposed against you if *not* in Him. It is a point to be settled which way the matter is, and that at once. "To-day if ye will hear His voice." "Choose ye this day whom ye will serve."

Digitized by Google

Art. IV.—THE MILLENNIAL AND THE EVERLASTING STATES.*

It is evident from Acts iii. 19–21, and other passages of the Word of God, that the millennium is to be the "times of restitution" spoken of by all the "holy prophets since the age began." When those times shall have passed it is evident that everything which holy prophets say shall be, will then have been restored. The original word rendered *restitution,* Scott says, means a restoring of a thing to the state from which it has fallen. The unfallen, the paradisiacal state, the one in which man was created, and which was very good, must then be the one to which they will be restored. The time will arrive when everything on earth will again be very good. Then "there will be no more curse." Then creation will be delivered from that state of vanity to which it has unwillingly been subjected, (Rev. xxii. 3; Rom. vii. 19–21.) The millennium will be the restoring period; and in the eighth and all coming ages they will be in an actually restored state.

In the commencement of the millennium the resemblance will, doubtless, be far from being as striking as at the close. The morning light, which is exceedingly faint at first, grows brighter and brighter to the perfect day. So, doubtless, the millennium will brighten and intensify in glory till the eighth day or age breaks out in its perfectly glorious splendour. To use a figure, the sun of millennial glory will no more go down. Its light will be an everlasting light. Its glory will never be dimmed. As the morning star is lost amid the splendours of perfect day, so the light and glory of the millennium will be lost in the perfect and eternal splendour of the ages to come. The glories of the millennium will never be eclipsed. No cloud will ever again overshadow the earth. No curse will ever again lie upon it.

As the eighth age will be a perfectly restored, and, to the re-resurrected through Christ, a glorified state, it will be the first of the endless series of the ages of glory, called in the Word of God, "the ages," and "the ages of ages." In the Bible we have some bright glimpses of the coming age, but of the ages beyond, we may in truth say of their ineffable glories, we know not what they shall be. Perhaps it is not too much for us to believe of them, that each succeeding age will excel the preceding one in glory; and thus it will be eternally—that as

* From the *Prophetic Times.*

Digitized by Google

eternity advances, and its glorified inhabitants advance, increasing in glory, so the glories of their abode may in every sense be increased. Earth's glorified inhabitants will then be the meek, (Matt. v. 5; Ps. 37, 11.) They will be the righteous, (Ps. xxxvii. 11, 22, 29, 34, *et al.*) Glorified sacerdotal kings will reign on the earth, (Rev. v. 9, 10.) Their reign will be eternal, (Rev. xxii. 5.)

Many points of resemblance between the millennium and the age to come might be mentioned; indeed, the one seems sometimes to be blended and lost in the other. In the same sentence, when speaking of the first and second coming of Christ, the mind of the prophet overleaps the narrow line which separates the one from the other, and our darkened minds are at a loss to determine on which side he stands; so it may be with reference to the coming glories. Millennial descriptions may glide imperceptibly into post-millennial ones.

As we are about to refer to some points of resemblance, let it be borne in mind that the antitypes always excel the types. Shadows are far from equalling the substance. The great glory lies beyond the millennium. While the foreshadowings or preludes of the coming age are many, there are three to which we now wish to refer, viz., *the river*, *the trees*, and *the city*.

In the new earth, there is to be "a pure river of the water of life, clear as crystal," (Rev. xxii. 1.) Of this river we know almost nothing. May not its name be indicative of its use. The properties of the two millennial rivers would lead us to believe that their waters must be healing. The source of the river of life is the throne of God and the Lamb. Unbelief may doubt the possibility of such a stream issuing from such a source; but it is no more impossible nor incredible than that a flowing stream should issue from a flinty rock in the desert of Sinai. Of the *how* of either the one or the other, it is not for us to conjecture, any more than how God could create all things from nothing. It is the part of faith to believe God, and not to ask the *how*. It is enough that God has said. Doubtless the flowing of the river will be as eternal as its source.

These waters are not a mere figure, but, like the throne of God, are a literal reality. We have no more right to believe that the river and the waters are figurative, than we have to believe that God and His throne are figurative. If we are among the blessed, we shall by and by know its beauties, uses, and pleasures. So during the millennium there is to be a river of living waters, (Ezek. xlvii. 1–12; Zech. xiv. 8; Joel iii. 18.) The source of this river is to be the sanctuary, (Ezek. xlvii. 1,

Digitized by Google

12.) Joel tells us, "A fountain shall come forth from the house of the Lord, and shall water the valley of Shittim." That valley lies in the vicinity of the Dead Sea. There are things mentioned in the last nine chapters of Ezekiel, as well as in the fourteenth chapter of Zechariah, and the third of Joel, which cannot possibly refer to the restored state of the earth; and therefore, they must refer to things during and not after the millennium. There will be a House of God—a sanctuary—during the millennium, which will be typical of something which will be in the new earth—perhaps of the throne of God. As the throne of God is the place of the divine presence, so the millennial House of God—the sanctuary—will most probably be the place of His shechinal presence during the millennium, The place of, perhaps, more than the shechinal presence will be the fittest type of the throne of God in the new earth. We have reason to believe that the real throne of God will not be on the earth during the millennium, or the period referred to by Ezekiel. Therefore, while the river of living water that issues from the sanctuary will have a striking resemblance to the river of the water of life, which proceeds from the throne of God and the Lamb, they cannot be identical. The one is a kind of prelude, forerunner, or type of the other.

Of the millennial river, Ezekiel tells us much more than we are told of the river of the new earth. The post-millennial waters will be healing and life-invigorating, and, perhaps, life-sustaining; and such, doubtless, in an eminent degree, will be the character of the post-millennial waters. Its name, "The river of the water of life," would seem to imply that like the trees of life, they will be a means of the eternal perpetuation of life. Of course it would be entirely too much to say that of the millennial waters.

Of the millennial river, we learn that its waters are to flow to the Dead Sea, and also the Mediterranean, (Zech xiv. 8). In the margin in Ezekiel it is called two rivers; so called, doubtless, from flowing from the sanctuary both east and west;—thus, though having one source, making two rivers. Everything in its course, except the miry places and the marshes, is to be healed. We are not told why they are not healed. Their being given to salt will prevent their being unhealthy.

The waters flowing into the Dead Sea will heal it, so that that sea, which now has no life will then abound with it. It will so abound that fishers will stand and spread their nets from one end of the sea to the other, and the fishes will be like those caught in the Mediterranean, and they will be exceedingly numerous.

Digitized by Google

It is highly probable that during the pouring out of the seven vials, in which the wrath of God is filled up, the Mediterranean will be so smitten that it will literally be a dead sea. Hence the necessity for the healing waters to flow there.

In order for the waters to flow both ways, we learn that at the descent of Immanuel upon the Mount of Olives, there will be such an earthquake, that half of the mountain will be removed toward the north, and the other half toward the south, which will cause a very great valley, (Zech. xiv. 4, 5.) Through this valley the water will flow both ways, that is, to the Dead, and to the Mediterranean Seas. When Sodom was destroyed, the sea in its vicinity was smitten. When Sodom shall be restored that sea shall also be restored. That Sodom is to be restored is certain, (Ezek. xvi, 53, 55, *et al.*) By the restoration of Sodom and her dependent cities is doubtless meant the restoration of the land and of the sea as they were before they were smitten, as they were before man's fall, and not the restoration of the people as they were. So also the smitten Mediterranean will be healed.

That this cannot refer to the post-millennial period is evident; for in the new earth there will be no more *the sea,* (ἡ θαλασσα). As *the river* meant *the* Euphrates, so by *the sea* we may understand the Mediterranean. There will therefore be no Mediterranean in the new earth for the waters of life to flow into. The removal of that sea will make way for the coming down of the city of our God, the heavenly Jerusalem. Whether what is now called the Dead Sea will exist on the new earth or not, we are not told.

On the banks of the millennial river will grow trees like the trees of life. We say trees of life, for there must be at least three trees, that is, one on each side of the river, and one on the street. Probably there will be very many trees of life, just as there will be very many trees growing on the banks of the millennial river, (Ezek. xlvii. 7, 12.) In the margin of the Comprehensive Bible we are told: "Rather, the definite article not being in the original, *a* tree of life; for there were three trees; one in the street, and one on each side of the river."

The want of the definite article in the Hebrew of Genesis seems evidently to point out the existence of more than one of these trees in Eden. The tree of life is then the name of the species of trees, and not of a single tree. Indeed, we cannot understand the want of the definite article on any other supposition. As the eighth age will be a restored state, that species of trees which was lost by the fall will also be restored.

The use of the tree of life was in some way or other to per-

Digitized by Google

petuate life. Hence we learn that the guilty pair was expelled from the garden of Eden that they might not eat of the tree of life, and live for ever. Such may be one of the uses of the restored tree. In our translation we are told the tree is to yield twelve manner of fruits, and bear fruit every month; but as "*manner of*" is not in the original, it is probable that the idea is, that it will perfect its fruit every month. On its branches may always be found perfect fruit and leaves. We also learn that those who overcome through the blood of the Lamb will have the right to the tree of life.

The leaves of the post-millennial trees, or trees of life, are to be for the healing of the nations, (Rev. xxii. 2.) It seems from various passages in the other portions of the Word, that even in the restored state, and in the ages to come, there will be men in the flesh, as Adam in his innocence was. The leaves are doubtless to be for their use, and not for those who have spiritual or celestial bodies.

We are told of the millennial trees (Ezek. xlvii.) that the leaf will be for medicine, or, as it is in the margin, for "bruises and sores." It would seem that even in the millennium, and in the ages to come, there will be those who will be liable to receive bruises, and therefore shall have need of those healing leaves.

The trees of life which were lost in Adam will be restored by Christ. They are to be a part of the restitution. They will be restored because there will be necessity for them. It seems that two classes will be benefited by the trees. Those in all generations who have overcome through the blood of the Lamb, and have been changed; and those who are in the Adamic state. With the one, there shall be no more death nor pain; with the other, there may be.

In the Hebrew it is "tree of lives." It was, doubtless, so called because it was the perpetuater of man's trifold life or lives—his trinity of lives. So in the ages to come it will be an eternal perpetuater of man's trifold life, and therefore will be a tree of lives. So in the millennium, "There will be very many trees on one side and on the other of the river, (Ezek. xlvii. 7.) Those trees, like the trees of life, are to bear fruit every month, (Ezek. xlvii. 7, 12.) Did not Ezekiel refer to a different period of time, we would suppose that they are identical with the tree of life.

Of the millennial trees we know less than we do about the post-millennial ones, for the post-millennial will be the lost trees of life restored; but their uses and characteristics are to be similar. So there will be the millennial city, and the post-

Digitized by Google

millennial one, or the new Jerusalem. Both of these cities will be on the earth. Of the millennial city we are quite ignorant. The prophet tells us the name of the city will be Jehovah Shammah, the translation of which is, "The Lord is there." In vision Ezekiel was carried to the land of Israel, and set on a very high mountain; and John in spirit was carried away to a great and high mountain. In spirit and in vision, doubtless, mean the same thing, and mean in a trance, a pneumatic or ecstatic state. In this state Ezekiel was carried forward to the millennium, and set on a very high mountain. The millennial mountain is to be in the land of Israel. John in spirit was carried forward to a similar mountain, but in the new earth. Perhaps the mountains may be identical. As the present earth shall be the new earth, so the millennial mountain may be the post-millennial one. A change as really awaits this earth as it does the bodies of the saints at their resurrection. The ecstatic state is, perhaps, one of the most singular, unexplained, and unexplainable states in which a man can be placed. In different subjects, and at different times, there seems to be great difference in the extent to which they were brought under its influence. Doubtless, in that state, men might come so far under its influence that they knew not whether they were in the body or out of it. In it, men had such a view of the past, present, and future, as cannot be comprehended by us in our natural state. From the words used, it seems evident that Adam was in that state when Eve was formed—that Abraham was in it when the covenant was formed between God and himself. In something of that state prophets were when they had their visions, and when God spoke and wrote through them. Hence it was not they that spoke and wrote, but God. In vision, or the ecstatic state, Ezekiel saw the frame of a city on the south. On the south of what? Perhaps, of the very high mountain. Some think there will literally be a very high mountain, called the mountain of Jehovah. If so, this mountain will probably be thrown up by the earthquake which rends the mount of Olives. Therefore the earthquake which will form the very high mountain will also form a very great plain. By earthquakes mountains are thrown up. Ezekiel saw a man with a line of flax, and a measuring reed in his hand, whose appearance was like brass. The man whom Daniel saw in vision had a body like beryl, a face like lightning, eyes like lamps of fire, and arms and feet in colour like polished brass, (Dan. x. 6.) John tells us the one who talked with him had a golden reed to measure the city; and the one who talked with him was one of the seven angels who had the seven vials full of the seven

Digitized by Google

last plagues, (Rev. xxi. 9, 15.) So the wonderful personages seen by Ezekiel and Daniel must also be angels; and in this point of view there is a resemblance.

Both cities are measured, but the millennial city in its proportions seems to be far inferior to the New Jerusalem. Both cities are to be four square, and are to be perfect squares; but the estimated size of the millennial city is to be nine miles square, whilst the lowest calculation makes the New Jerusalem three hundred and seventy-five miles square. Thus, while the city Jehovah Shammah will be nearly nine times larger than the old Jerusalem, it will be small indeed in comparison with the New.

In order for the New Jerusalem to be located on the site of the millennial city, or in Palestine, it is necessary that the Mediterranean sea should be removed out of the way. Hence we read that in the new earth, "there will be no more *the* sea." The original has the article. As by *the* river we understand the Euphrates, so by *the* sea we are to understand the Mediterranean.

The New Jerusalem is to descend from God out of heaven. (Rev. xxi. 2, 10; iii. 12.) "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven. And He carried me away in Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem descending out of heaven from God." "And I will write upon him the name of my God and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God." Paul says (Gal. iv. 26), "But Jerusalem which is *above* is free, which is the mother of us all." Also (Heb. xii. 22), "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." Now if such expressions do not mean that the holy city is now in heaven, and is to come down to earth, we do not understand language. God, in these different places, says the New Jerusalem is to descend from heaven, and if He does not mean what He says, what does He mean?

With reference to the millennial city, we are told nothing of its origin, where it comes from, who built it, or when built, or what becomes of it.

The New Jerusalem has *twelve foundations*. (Rev. xxi. 14,) "And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb." We are told of Abraham, (Heb. xi. 10,) that "he looked for a city which hath foundations; whose builder and maker is God." The expressions are singular, and the one in Revelations tells us the number of

Digitized by Google

the foundations. Paul also tells us in Heb. xi. 16, that God has prepared this city for Abraham and the other patriarchs.

As there is mention of the heavenly city by different sacred writers, it is probable that there is also mention made by them of the millennial city. Thus the Psalmist, speaking of the fearful commotions of the earth, of nations raging, desolations made, wars ceasing, the earth being melted, and God's being exalted among the nations, says, in the same connexion, "There is a river, the streams whereof shall make glad *the city* of God, the holy place of the tabernacles of the most High" (Ps. xlvi. 4). The connexion renders it probable that the melting of the earth refers to the ante-millennial burning of Babylon the great, when she shall be utterly burned with fire. One commentator states, under Rome there are vast quantities of bitumen, which he supposes will be a means of burning her. Italy is also a great repository of sulphur, which also may be one of the ingredients by which she shall be burned. These ingredients would not only melt, but their intense heat may cause a portion of the earth, not the whole of it, to melt. This city must then be the millennial one.

In many other places there may also be reference to the millennial city, but they are not quite so plain, and therefore we will not quote them.

The heavenly city is to have twelve gates, three on each side, (Rev. xxi. 12, 13,) and on them the names of the tribes of the children of Israel. So Jehovah Shammah is to have twelve gates, three on each side, and on the gates the names of the tribes of Israel, one gate for each tribe, (Ezek. xlviii. 31–34.) The post-millennial gates are to be attended by twelve angels.

The gates of the New Jerusalem are to be transcendently beautiful, rich, and glorious, incomparably more so than anything that has yet been on the earth. The twelve gates are to be twelve pearls, (Rev. xxi. 21.) Nothing is said of the beauty and glory of the gates of the millennial city.

The walls of the heavenly city are to be great and high, and are to be of jasper. When Ezekiel first sees Jehovah Shammah, it is as the frame of a city. He does not say there was any wall at all. Its inchoate state seems rather to point out a city that is to be completed and perfected, than one that has actually been completed. Can it be possible that the perfectly completed and finished millennial city will be the New Jerusalem; and that the frame which Ezekiel saw descended from heaven? If so, it would help to throw light on one dark saying of our Saviour.

The post-millennial city will have foundations of unrivalled beauty, splendour, and glory. They are to be garnished with

Digitized by Google

all manner of precious stones. Of these stones, twelve are mentioned by name. Perhaps each gate will have a prevalence of the particular stone mentioned. Of the millennial city we are told very little. We are not even told whether it is to have foundations or not; and connected with it, there is no mention of the apostles nor of the Lamb.

The New Jerusalem will not need the light of the sun nor of the moon—the presence of the Lord God and of the Lamb will be sufficient to lighten it. (Rev. xxii. 5,) "And there shall be no night there, and they need no candle, neither light of the sun: for the Lord God giveth them light." (Rev. xxi. 23,) "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

We are told of God, (Ps. civ. 2,) that He covers Himself with light as with a garment. Paul tells us of God, that He dwells in light, which no one can approach, (1 Tim. vi. 16.) We are also told (Ezek. xliii. 2) that the earth did shine with the glory of the God of Israel. When our blessed Redeemer was transfigured on the mount, and something of His future glory, as will be seen at His second coming, was displayed, we are told, "His face did shine as the sun," (Matt. xvii. 2.) When John saw Him on the isle of Patmos, "His countenance was as the sun shining in his strength, (Rev. i. 16.) When He appeared to Saul of Tarsus, on his way to Damascus, His brightness exceeded that of the noonday sun, (Acts xxvi. 13.)

Because of the light of the glory of God and of the Lamb, there will be no night there. The sun and the moon will be in existence, but the New Jerusalem will not need their light. Most parts of the earth may need their light, and but for the glory of God and of the Lamb, the holy city would have night. Though there will be wonderful light and glory in Jehovah Shammah, yet doubtless there will be night there. There will be nothing there to equal the light of the post-millennial city. The full unveiled glory of an angel is sufficient to lighten the earth, (Rev. xviii. 1.) We have reason to believe that man, in his unfallen state, was clothed with light as with a garment. Light was man's primal garment, but when he fell, that garment of glory was lost, and lo! he found himself naked. By the fall, the clothed pair became naked.

There have been many instances in which individuals have had near communion with God, and have had for a short time a little of the lost glory. When Moses came down from the mount, "the skin of his face shone," (Exod. xxxiv. 29; 2 Cor.

Digitized by Google

iii. 7–9.) Stephen's face, as he sat in the council, was as the face of an angel, (Acts vi. 15.)

In man's glorified state, the lost light and glory will be restored. Hence Jesus says, "Then shall the righteous shine forth as the sun in the kingdom of their Father," (Matt. xiii. 43.) We are told, (Dan. xii. 3,) that "They that be wise shall shine as the brightness of the firmament." Then their lost garment will be restored. A faithful, unprejudiced history of the traces of the lost glory, as it has been seen among the holiest of God's people, is truly wonderful, and not confined to Jews and inspired men.

The New Jerusalem is to have no temple. The presence of the Lord God Almighty and of the Lamb are sufficient. Rev. xxi. 22; xxii. 5. On the other hand, the millennial city will have a most glorious temple. It will be one of vast proportions, far transcending the first and the second temples.

In the Comprehensive Bible we are told the millennial temple will be "nearly one English mile on each side, and four miles in circumference." This is far transcending the size of Solomon's temple, or that after the captivity; which was exactly one-half mile in circuit. It also states that this temple will be nearly equal to the whole extent of ancient Jerusalem. The gates of the post-millennial city will not be shut by day; and as there will be no night there, it is as much as to say they will not be shut at all. In the millennial city, though there will be night, yet the gates are not to be shut. They are to be open continually—not shut day nor night, (Is. lx. 11.) In neither period will there be any danger in having open gates. Like many other things, we know not why they will have gates and walls.

Into the New Jerusalem "there shall in nowise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life," (Rev. xxi. 27.) We are not told what the inhabitants of Jehovah Shammah shall be, but, from its name, we may judge that it will be the peculiar sbode of the descended Immanuel, and all those who come with Him; that literally it will be the city of the Great King.

Digitized by Google

Art. V.—THE MODERN MILLENNIUM NOT IN THE CREEDS.

The oldest, the greatest, the most universally accepted, and, in all respects, the most essential of the Church's reflections of the truth of God, is what is known as *The Apostles' Creed.* As to its substance, if not as to its exact form, it is admitted to be truly apostolic. It has been acknowledged and confessed from the earliest periods of Christianity to the present time, as embodying the faith of the true disciples of our Lord from first to last. Greeks and Latins, and nearly all Protestants, receive it as comprehending, in a few simple words, the true and ever-abiding substance of the glorious gospel of the blessed God. But it knows absolutely nothing of a thousand years' subjugation of the world and of the wicked to the dominion of Christ and His saints, prior to His return to judge the quick and the dead. It shows us the Saviour at the right hand of God the Father, and His coming again from thence, but nothing between, save the common world as He left it, and as He will find it at His return, interspersed with a community of saints—an ἐκκλησια'—a body of called or select ones, whose very title settles the fact that it is made up of *the few chosen out from the many,* leaving the great mass of mankind ever outside of itself.

For the first and best three hundred years of the Christian Church, this was the universally acknowledged creed of Christendom, and none other existed. We have numerous rehearsals of its contents from the expositors and apologists of those times, all agreeing in substance, and mostly in the very words. We find it in Polycarp's Epistle to the Philippians, who was the personal friend and disciple of the Apostle John. Justin Martyr, also a few years the contemporary of St John, was familiar with its articles and succession of parts as we now have it. He made its clauses the underlying theses of his Apology to the Emperor Antonius, and gave paraphrastic recitations of portions of it in his Dialogue with Trypho the Jew. Irenæus, (A.D. 180,) in his book against Heretics, gives it almost word for word as that rule of truth which the Church, throughout all the earth, held and preserved with common care, as the precious legacy derived from the apostles and their disciples. The eloquent Tertullian (A.D. 199) speaks of it as the apostolic *Regula Fidei,* and rehearses its import in several places, in thorough harmony with its articles as we have them. The apostolical constitutions, which also belong to the ante-Nicene period, give it as the confession to be made at baptism. We learn from Cyprian (A.D. 258) that it was in use in the African

Digitized by Google

churches in his time. Lucian (A.D. 300) gives it an amplified form as that which was believed by Christians "agreeably to evangelical and apostolical tradition." It has also been collected from the catechetical lectures composed by Cyril of Jerusalem, (A.D. 350.) But in none of these recitations of the proper apostolic faith can it be for one moment pretended that anything of a general or universal dominancy of Christians or of Christianity for a thousand years before the return of Christ is to be found. On the contrary, we have conclusive testimony that such a doctrine was entirely alien to what the leading bishops and divines of the ante-Nicene period received and taught as the true Christian and apostolic faith, and is wholly inadmissible on the theory which they held.

If the Apostles' Creed is in any sense apostolic, then Barnabas, the friend and companion of St Paul, received and believed it, and had unusual opportunities for a right understanding of its meaning. But Barnabas, in his catholic epistle, and professedly treating of the things relating to "the last times," after quoting the words in Genesis ii. 2, "And God made in six days the works of His hands; and He finished them on the seventh day, and he rested on the seventh day, and sanctified it," has these important observations: "Consider, my children, what that signifies, He finished them in six days. The meaning of it is this, that in six thousand years the Lord God will bring all things to their consummation (*consummabit.*) For with Him one day is as a thousand years: as Himself testifieth, saying, 'Behold this day shall be as a thousand years." Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that He saith, 'And He rested the seventh day'? He meaneth this, that when His Son shall come, and abolish the season of the wicked one, and judge the ungodly; and shall change the sun, and the moon, and the stars, then He shall gloriously rest on the seventh day. He adds, lastly, 'Thou shalt sanctify it with clean hands and a pure heart.' Wherefore we are greatly deceived if we imagine that any one can now sanctify that day which God has made holy, without having a heart pure in all things. Behold, therefore, He will then truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first made holy. Lastly, He saith unto them, 'Your new moons and your sabbaths, I cannot bear them.' Consider what He means by it: The sabbaths, says He, which you now keep are not acceptable to me, but those which I have made; when resting from all things, I shall

Digitized by Google

begin the eighth day, which is the beginning of the other world."

We do not here insist on the perfect correctness of these views of Barnabas. The Scriptures, indeed, tell us that he was a "good man, and full of the Holy Ghost;" this, together with his long companionship with the inspired apostles, and very high place in the Church in its purest days, ought to have some weight in preventing too hasty a rejection of what he so solemnly writes. It is enough, however, for our present purpose, to have it solidly established, as it is established by this quotation, that he fully believed and taught that the world is to run on, in its accustomed mixed and evil course, till the end of the six thousand years; and then the Son of God, our Lord Jesus Christ, is to come again, to judge the wicked one and his ungodly seed, reform the system of nature, and introduce a millennial sabbath of glorious rest and blessedness for the saints, anterior to the final and eternal state. These points settled, it follows with inevitable certainty, that, in *his* learning of the apostolic faith, the modern doctrine of a millennium of general sovereignty for the Church before Christ comes, not only has no place in that creed, but can by no possibility come into it.

Justin also, renowned for his learning, sainted for his unflinching confession of his Lord, and celebrated as a martyr to the Christian faith, must have understood the creed which he so ably defended. He also speaks of John's χίλια ἔτη, and various prophecies relating to it. But, so far from allowing of their fulfilment before the return of Christ and the resurrection of the just, he specifically locates that fulfilment *after* the second advent, and claims this as the universal faith of all orthodox believers, pronouncing those of a doubtful mind upon the subject "not of the pure and pious judgment of real Christians," at any rate, not "every way orthodox." With this eminent and learned father, then, and with all those proper Christians for whom he spoke, a millennium, such as modern theologians tell of, was not to be found in the apostolic creed, and could not be admitted without a heterodoxical mutilation of the true Christian faith.

Irenæus, the powerful confuter of heresies, whose name has ever been held in the highest esteem in the Church of Christ, again and again rehearsed the faith which all true Christians maintained. The Apostles' Creed he claimed and defended as his creed. But not a word did he ever say about a triumphant culmination of the kingdom of heaven anterior to the return of the Saviour to raise the dead and judge the world. He believed, with Barnabas, in a glorious millennial sabbath, in

Digitized by Google

which the earth is to put on her holiday attire, and all the saints are to be gathered with holy patriarchs, to enjoy the blessedness of a renovated world, preparatory to the eternal enjoyment of God. He also affirmed that this is the teaching of the Scriptures, and was the teaching of the apostles and their disciples. But, like Barnabas, Papias, and Justin Martyr, he specifically located this glad time *after* the return of Jesus to destroy antichrist, and to raise the holy dead. And whether his views were in themselves exactly true or not, the fact that he so taught and believed arrays his great name against all who would interpolate the Apostolic Creed with the doctrine of a millennium of universal righteousness and peace before the coming again of the Lord Jesus.

Tertullian, that man of rare and sanctified genius, whom Spanheim places "in the first rank of the fathers in erudition, accuracy, and eloquence," also held the same views as Justin Martyr and Irenæus on this subject, and taught them as part of the common Christian and apostolical faith. He, indeed, assigns a period of triumph and glory for the saints in the same world in which they suffered for their Lord, and gives its duration as a thousand years; but he is very specific in his representation that it is to embrace all the holy ones that have ever lived on earth, and that it is not to be experienced in the natural or mortal life, but in another, *after the resurrection*, in order to which Christ must first come again as he has promised. And as he denies that there is to be a millennium of dominancy and glory for the Church in mortal life, it is manifest that he found no such millennium in the Apostles' Creed, and could not allow of its being put there.

Hippolytus, the distinguished bishop of Rome, the MS. of whose great work, "Against all Heresies," was found in a convent of Mount Athos only so recently as 1842, believed and taught in these matters the same as those already mentioned; thereby demonstrating that the modern ideas of a millennium before Christ comes did not enter into his learning of the Apostolic Creed, and are wholly incompatible with what he accepted as the proper Christian faith.

The same is also to be said of the great African bishop and martyr, Cyprian, who took pleasure in ranking himself among the disciples of Tertullian. He taught that the dangerous time of the antichrist had then already begun to draw near; that the sixth thousand years were verging towards their close; that, until the end of this mixed order of things, evil and adversity would abound and increase; and that, when the six thousand years were out, Christ would reappear, destroy anti-

Digitized by Google

christ, and bring a glorious and heavenly millennial sabbath. With him, therefore, the Apostolic Creed admitted of no millennium of blessedness and dominion for the Church on earth before the return of the Son of Man.

Clemens Alexandrinus, Melito, Commodian, Victorinus, Methodius, Nepos, Appollinarius, and, especially, the eloquent and accomplished Lactantius—all of whom are known to have held and inculcated the doctrine of a millennial sabbath preceded by the return of Christ—also come in as witnesses that the doctrine of a glorious millennium for the Church *in this life* has no place in the Apostles' Creed, to which they all devotedly adhered, and is in itself alien to the proper Christian faith. Nor is there a sentence in any Church writer, from St Paul to the Council of Nice, to which the advocates of the modern doctrine of the millennium can appeal as authority for their flattering dream.

We may therefore take it as absolutely certain that no millennium of universal righteousness, holiness, and peace, this side of the return of Christ, was found in the Apostles' Creed for the first three hundred years of its existence, and that its incorporation into the Christian faith is radically at war with the public teachings and belief of all the great apologists, expounders, and bishops of that period, from whom we have this glorious "form of sound words," and whose utterances on the subject have reached us.

Neither did the formation of the subsequent creeds introduce the slightest change on this topic. Teleological points were not in question in the disputes which originated the deliverances of the great Council of Nice, nor in those which realised their decision in the *Symbolum Quicunque* which bears the name of Athanasius. Those agitations, and consequent enlargements of the Creed, had reference to the Trinity, and the Incarnation and Person of the Son of God, leaving the Eschatological portions standing precisely as they had been for the centuries preceding. The very slight verbal amplifications introduced contain not the least modification of the sense, as always received and understood. After the article of Christ's ascension, and session at the right hand of God, the Apostles' Creed had: "From thence He shall come to judge the quick and the dead;" and the original form of the Nicene Creed has: "And He shall come to judge the quick and the dead;" and the afterwards amended form has: "And He will come again with glory to judge the quick and the dead;" and the *Symbolum Quicunque* has: "Whence He shall come to judge the quick and the dead. At whose coming all men shall rise again

Digitized by Google

with their bodies, and shall give account of their works." The three Ecumenical Creeds are thus a perfect unit in expression and substance on this subject. The latter ones only repeat what was in the first, and add nothing one way or another upon our point of inquiry. And as the modern doctrine of the millennium is not in the Apostles' Creed, but really conflicts with the public teachings of the greatest expounders and apologists of that creed for three hundred years, so neither can it be pretended that it is in the Nicene or the Athanasian Creeds.

Neither is it to be found in the confessions of the Reformation. The Augsburg Confession nowhere contains it, either in its original form, or in any of the ancient variations. It is not in the Catechism of Luther, larger or smaller. It is not in any of the articles out of which the Augsburg Confession was formed. It is not in the Apology of the Confession. It is not in the Smalcald Articles, or the appended Tract. It is not in the Form of Concord either in the Epitome, or in the fuller Exposition. It is not in the Confession of Saxony, nor in the Confession of Wurtemburg. It is not in the Confession of the Four Cities, nor in the Confession of Basle. It is not in the Confession of Helvetia, either the Former or the Latter. It is not in the Confession of France, nor in the Confession of England, nor in the Confession of Belgia, nor in the Confession of Bohemia. It is not in the Confession of Scotland, nor in the Articles of the Church of Ireland, nor in the Judgments of the Synod of Dort, nor in the Confession of the Assembly of Westminster. And of the entire list of accepted Church Confessions worth a notice, whether ancient or modern, Catholic or Protestant, it must be conceded that not one of them knows anything of the modern doctrine of the Millennium.

Art. VI.—THE INAUGURATION OF A PROPHET.

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."—Isa. vi. 1.

For a circumstantial account of king Uzziah and his works, see 2 Chron. xxvi. He stands before us substantially in holy writ, not only as a great, but likewise as a good, king. Though his work for God was not so thorough as it might have been, yet his convictions and his efforts were mainly on the side of truth and righteousness. We can scarcely use too strong lan-

Digitized by Google

guage in setting forth the glory of his long and illustrious reign. He was what we call in our day a "a many-sided man"—commerce, husbandry, architecture, war, were all pursued with ardour and success. His cattle multiplied in the low country, his vines flourished on the mountains. Carmel grew more glorious in his hands and under his eyes; his fortresses and towers arose majestically in all directions; the Philistines, Arabians, and Ammonites, all went down before the force of his invincible army—a right puissant and noble king full of wisdom, strength, and valour.

Making due allowance for his natural force, the chief secret of his success is explained to us. "He sought God in the days of Zechariah, who had knowledge in the visions of God, and *as long as he sought the Lord*, God made him to prosper." "He was marvellously helped till he was strong, but when he was strong his heart was lifted up to his destruction."

How true to human experience and human nature the great lessons which shine forth in such simplicity. While we have counsellors acquainted with the visions of God, knowledge of His works and ways, conformity to the mind and purposes of the Lord, the radiance of the invisible is spread over the fields of mortality and time, light from the face of God is gracious and genial, we see things in their true relations, and our labour is informed with clear purpose, and directed to blessed results. In the absence of such counsel and light, though reason may be strong, it is only a blind giant, whose strength is unfruitful and ruinous. We plough the sand of the desert where corn cannot grow, dig in fields of poison, and drink from wells of death; sow the wind, and reap the whirlwind. It is one of the deep-seated diseases of human nature to walk humbly before God while things look dark and uncertain, or while the storm is beating upon us, but to forget Him when we have set our nest on high, supposing it above the reach of evil.

"When he was strong, his heart was lifted up to his destruction." The great Babylonian felt like a god when he surveyed the magnificence of his capital, but knew not how near he was to the brute, or how soon his reason and his glory would perish in the blast. Neither did king Uzziah understand that a loathsome disease would flush up to his brow in the midst of his impious pride—ashes and solitary darkness covering up the splendour of his renown.

The king invaded the province of the priest. He went into the temple of the Lord to burn incense. It is pleasant to find that Azariah and fourscore of the priests were valiant for the Lord; that they followed the king and withstood him to his

Digitized by Google

face, declaring boldly that his action was sinful before God, and would not be to his honour. The king was wrathful, as we may conceive, and the wrath of a king was no slight matter then; but while wrath burned in the spirit and kindled the face, another force invaded the blood, and brake out in the forehead, which pays no more regard to royalty than to beggary. The leprosy appeared, and while the priests were minded to thrust out the king, he himself felt the grasp of the remorseless enemy, and hastened his departure. According to Jewish law he was now cut off from the house of the Lord, and lived in a separate house.

What avails to him now the provinces which he had cultivated, and the arts which he had inspired and directed, and all the forces which his genius and power had called into activity. The glory of the hills, the bloom of Carmel, the wide range of commerce, the grandeur of his army with banners, all the fields of light, all the pomp and circumstance of worship or war, all the blazonry of royalty and absolute power darkened for ever by leprosy and solitude!

A natural feeling of sympathy with fallen greatness must not obscure our sense of stern righteousness. This offence was great; it was the drunken delirium of power to profane the temple of God, and usurp the functions of priesthood. Gabriel himself would have fallen from his high estate had he been guilty of such impious daring.

Outward glory is frequently hollow and deceitful, and doubtless in the reign of Uzziah the moral ruin was steadily advancing, the leprosy close upon the glory. It was the last trial of Judah under circumstances of most signal favour; but neither wrath nor love could arrest the degeneracy of the people. The grand old unity of the theocracy had already been shivered, and the divided kingdoms must likewise perish. First Israel, and then Judah must sink in the storm of war under the wrath of God—constitution and country, throne and temple, buried in common ruin.

It is worth notice that Uzziah died near about the time that Romulus was born. While the kingdom of supernaturalism was slowly dying out, with lingering splendour over it, the great iron force of human power and grandeur was striking deep roots into the soil, and training for the mastery in world-dominion.

Speaking from our own platform we may say, the gulf no longer yawns betwixt the monarchy and the priesthood. God has built a golden bridge over that chasm. "Thou hast made us unto our God kings and priests, and we shall reign on the

Digitized by Google

earth." The people who now constitute at once the living temple and the holy priesthood, and whose prayers are richer than any Arabian incense, are regal as well as sacerdotal, and shall have their essential royalty revealed in right time in all the majesty of absolute power, and the grandeur of inviolate justice. The power of the ancient monarch was a fearful thing, and still is in Russia, France, and some of the oriental satrapies. That man was invested with dreadful majesty whose personal will was the law for millions; property, freedom, and life all at his mercy. Our own noble constitution, which has grown like a cedar-tree on Lebanon, is a better thing in the present disorder of humanity, in which the essential element is not the power of the monarch, however high in dignity and purity, but the supremacy and majesty of the law which shadows forth the justice of God, before which king and peasant are equal.

But terrible as the oriental thing was, it was after all the ideal reality, the thing of metaphysical perfection, and that which made it fearful was simply the uncertain character of him who wore the crown and the purple. The one who merely administers law, of which he is not source and fountainhead, is shorn of the primal and ideal power and splendour. There may be silver breast, but surely the golden head is no longer burning. We may accept the democratic or republican modification while we wait for the true King whose right it is to reign; but when He returns we will glory in the absolutism. The sinless perfection of His nature is security for the righteousness of His administration. "But unto the son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom," (Heb. i. 8.)

It is because He loves righteousness and hates iniquity that God has anointed Him with the oil of gladness above his fellows, and will bring Him again into the inhabited earth to receive the worship of angels and men. Impure forces, however ancient and terrible, are all perishing; the grim phantoms go storming on to perdition; but pure things are immortal: hence the throne is for ever and ever because of righteousness. Common thrones of base world-power are shaken by underground thunder, mouldered by time, swept away into rifts of darkness by war and revolution; but the throne of our King is eternal in duration, for his purity lies in the foundation.

There were checks of various kinds, even in the days of absolute power. In some places the written law of God,—in all places the providence of God,—and the great unwritten laws of natural conscience and justice, which can never entirely perish while the constitution of man and the ordinances of nature

Digitized by Google

abide. Even the despot has to feel at times that there are forces stronger than himself, and a sublime Intelligence over all, in whose hands the forces are but ministers and slaves. King Uzziah did not find the incense fragrant in heaven or upon earth, and King Ahab found no rest or solace in Naboth's garden, but rather discovered that the grapes which grew there were bitter as gall or wormwood. But how sweet that we shall have a monarch whose infinite love is equal to His absolute power, both being directed by perfect and fathomless wisdom. He shall have dominion also from sea to sea and from the river to the ends of the earth. In his day shall the righteous flourish. How forcibly, how gloriously does the Psalm lxxii. set forth a veritable substantial dominion on earth. It is so pleasant to escape from the cloudland of traditional theology, with its shadowy, far-away heaven, and its unreal ecstacies and gossamer shapes, to rove with bards and prophets in the political solid realism of a great government. *On* the earth, yet not *of* the earth, where immaculate justice, divinely descended, bears rule in all human affairs; where nature recovers her primal purity and radiance, and life has the freshness and music of an inland sea. There the glorious Lord will be to us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us, (Isa. xxxiii.) The painting fills at once the imagination and the heart, for the transcendant idealism is likewise profoundly moral and spiritual. The glorious Lord will be our rest—for what would the shining river or solemn forest be without Him! "His countenance lendeth strength to the archangel," and surely his presence and face gives richness and charm to the landscape of the better country, shedding over all things the glory and the consecration.

We have almost insensibly moved away from King Uzziah to the greater King, from the dead to the living, from the degraded to the glorified. In the year that King Uzziah died the prophet saw the Lord, high and lifted up on the throne, His train filling the temple. Though there is ample room for difference, yet I deem it was the temple in heaven, to which the ancient temple on Mount Moriah corresponded, for the glories below were made after patterns in heaven. The prophet is lifted in ecstacy—his eyes opened on the supersensuous and on the throne of glory; he sees one, evidently in human form, for his train fills the temple: all the space in the great hall occupied by the folds of His magnificent robe. That the being visible was not in person God the Father is clear enough even

Digitized by Google

from the tenor of Old Testament teaching. The people of Israel were solemnly warned to remember that they had seen no face or form. God as spirit, pure and simple, not only filling, but even constituting space and duration—immensity and eternity—was not to be seen by mortal eye. The anthropomorphisms, which we do find in the ancient documents of inspiration, were but indications of incarnation,—prophetic glimpses into a period when the craving of the human heart for objective manifestation might be realised without moral disease and without condemnation, and the soul might cleave to a Person in whom there dwelleth all the fulness of the Godhead bodily. The passage in Exodus xxxiii. is of deep interest, where Moses gradually rises in his urgency and boldness—not merely to know the way of God, and have the presence of God with the host of which he was leader, but to get within the veil and behold the everlasting One, the great I Am. "I beseech thee, shew me thy glory?" The answer is gracious: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." And he said, "Thou canst not see my face, for there shall no man see me and live." And the Lord said, "Behold there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen." After the sun begins to sink into the western wave, he frequently fires both sea and sky with golden splendour, great forest aisles are revealed, fields of glory shine forth, castles and towers and palaces and countries; land and sea, rock and river, deploy in amber, rose, and vermillion. The favoured mortal from the cleft in the rock doubtless beheld a finer sight, the back parts, or the trail of the retiring splendour, when the Father of all lights was passing away from the place of communion with his distinguished servant. But he has left no record of his impressions, and no imagination or word-painting could do any justice to such a spectacle.

That which I want to deduce is simply the fact, that, independent of new covenant information, we might safely conclude that Isaiah beheld, not the Father, but the Son, when that supreme reality was before him in the heavenly temple. We, however, have distinct testimony from the Apostle John as to the Individuality. He, speaking of our Lord, and quoting from the sixth of Isaiah, says, "These things said Isaiah when he

Digitized by Google

saw His glory, and spake of Him." In our lost estate we needed a great Saviour, and surely we found one. The being came from the throne of power who had received worship from the seraphim, and the great ruin was met by a great Redeemer. When the fulness of the time was come God sent forth His Son. "No man hath seen God at any time, the only begotten Son from the bosom of the Father, He hath revealed Him." Philip had risen no higher than the platform of Moses: "Lord, show us the Father and it sufficeth us. Have I been so long time with you, and hast thou not known me? he that hath seen me hath seen the Father." In the vast range and power of His works—in the deep wisdom of His doctrine—in the sinless glory of His life—God the Father was shining in the brightness of His glory through the express image of His person. He who was anciently in the form of God, and thought it no robbery to be equal with God, took on Him the form of a servant, and was made in the likeness of man, and this to accomplish a work which standeth alone in chronicles of love or self-sacrifice—nothing like unto it in annals of heaven or of earth. One died for all when all were dead, and rose again that our life might be eternal. He who might have taken the "vantage" found out the remedy, and ransomed us by His precious blood.

Art. VII.—HOW LONG?

How long, Lord?—Ps. lxxxix. 46.
How long, Lord, holy and true?—Rev. vi. 9, 11.
That there should be time no longer, or there shall be no longer delay.—Rev. x. 9–11.

If the passages in which the above quoted words stand are carefully studied, the fulness of meaning in them must forcibly strike the mind; we shall also feel how little we know, and cry out for more light.

By these three texts we are introduced to a *mourner* on earth, to some *martyrs* in heaven, and to a MIGHTY ONE coming down from heaven to earth, in answer to the twofold appeal, "How long, Lord?"

I. Here is a prayer from the wilderness *by the waiting soul.* The former part of the 89th Psalm refers to God's covenant with David, exhibits the grace and greatness of God, and the privilege and prospects of His people. A time of uni-

Digitized by Google

versal blessedness is spoken of, when the true David shall be exalted, and all the earth shall own His sway, (23-27.) But lo! instead of this era of joy, when "the heavens shall praise God's wonders," and the Son of David shall be exalted over all, a scene of desolation meets the view. David's throne is cast down, and his kingdom subverted; all is ruin and wretchedness, God's face is hidden, and the enemy triumphs. This is pictured in sombre colours, and lamented in pathetic strains. But faith still hangs on the promise, hope looks out for the dawn, while the soul pours out itself in the fervent cry, "*How long, Lord?*"

We may consider these three emphatic words as the language of *sorrowful complaint.* We may well feel and pray thus, not only as regards the future of Israel and David's throne, but also as respects many other things. We see much around to grieve us, we earnestly desire a change for the better; but are conscious of our utter inability to bale out the evil, or bring in the good. So we must carry all to God in prayer; and it is well when the tide of sin and sorrow surging around us endear the mercy-seat. The devout soul, in sympathy with the Psalmist, cries out, "How long, Lord." How long shall man come short of Thy glory? how long shall war be the chief employment of millions? how long shall pleasure, wealth, and honour be the deities worshipped by most? how long shall Satan be enthroned the god of this world, and Jesus, the rightful heir, be rejected? how long shall the people of God be divided among themselves, and so remain weak toward the world? "Lord, how long?"

It is the language of *inquiry* as well as complaint. Surely there is an end, and we have information somewhere respecting it, and though we may not know the precise time, we may and should consider and look out for the preceding signs. We should diligently study the sure word of prophecy, while we complain before and cry unto God. Prophecy was often given of old in answer to prayer, and shall also be interpreted and fulfilled in answer to prayer. "Watchman, what of the night?" "The morning cometh, and also the night." Darkness before light, (Isa. lx. 1, 2,) trouble before deliverance, (Dan. xii. 1-3,) is God's order in all the ancient prophets, and also in the predictions of the Lord and His apostles, (Matt. xxiv. 24; 2 Thes. ii. 1-8; 2 Pet. iii.)

But, "How long, Lord," is the language of *submission.* Here is no murmuring before God, no accusing of God, no doubting of His word. We must think much of God's justice, truth, mercy, and wisdom. A right knowledge of and simple faith in God as a Being of infinite perfection, will produce patient

Digitized by Google

waiting on Him, and enable us to behave aright in circumstances of sore trial. A conviction that all displays of His anger are caused by man's sin, will produce silence of soul before Him, though the hour of deliverance seem to tarry long. Yet, amidst this silence, God's gracious voice will be heard. This will impart solace, give strength, and awaken echoes in the soul that will sound pleasantly in heaven, and act powerfully there, bringing down deliverance and blessing in the appointed time.

While prayer is ascending from the wilderness we hear

II. *A plea in Paradise from sinless spirits.* The souls of martyrs under the altar, who had been slain for the Word of God, cry "*How long, Lord,* holy and true?" When on earth they bore a faithful testimony and died for it. But though sacrificed here on the altars of superstition and scepticism, they were received under the altar of God. There they are safe and sanctified, separated for ever for God's highest honour, passing through progressive stages of blessedness, until they reach the highest glory. But does it not sound strange to hear them call on God for vengeance on the persecutors? It may sound strange, but it is both right and true, and God will own the appeal made. No longer the subject of human frailties, no more in danger of mistaking earthly for heavenly zeal, they are in sympathy with God as regards His faithfulness to His threatenings, and His zeal for the honour of His insulted government. Of the merciful and compassionate high priest it is said, "henceforth expecting till His enemies are made His footstool," (Heb. x. 13;) and we read in various parts that holy angels and glorified saints celebrate the praises of God's justice and judgment as well as those of His mercy, (Rev. xv. 3, 4; xvi. 5-7; xix. 1, 2.) To this appeal, "How long, O Lord?" an answer comes immediately, showing that God approves of it. White robes are given, and they are told to rest till the martyr-roll is complete. There is another persecution yet to come, even that foretold by Daniel, (vii. 25,) and described in Rev. xiii. 7–16. After this season of sore trial comes the time of reward, when all will share together the first resurrection, and all will be gathered into one glorious company, (Rev. xx. 4–6, vii. 9–17.)

While waiting for all this, let us earnestly ponder the last text mentioned, and consider

III. A promise *which may well fill heaven and earth* with hope, and *joyful expectation.* Respecting this mighty angel, his glorious appearance, his attire, his position, (one foot on the earth and one on the sea,) and the little book found in his hand, we shall say nothing. May the glorious vision itself

Digitized by Google

properly affect us. We just refer to some of the words of this great angel which we think contain God's answer to the "how long" of mourners on earth, and of the martyrs in heaven. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets," (Rev. x. 5–7.) These words proclaim *a solacing conclusion*, "There shall be time no longer," or *no longer delay*. It is very strange that these words, as they stand in our version, should have been so commonly taken to describe the absolute close of time, and the coming in of eternity. The next words clearly show that this cannot be their meaning. It is indeed the ending of the times of the Gentiles and of the reign of Satan; but it is the beginning of "the times of refreshing from the presence of the Lord." Surely it is most solacing to know that the hours of this age of evil are numbered, and are fast running out. God's longsuffering with this corrupt world shall not last for ever; the zeal of the Lord of Hosts will bring in the reign of peace and love by means of terrible judgments.

A glorious consummation is here foretold. "No longer delay," "the mystery of God shall be finished," the testimony of all the prophets shall be made good. This will be the case "when the seventh angel shall *begin* to sound." Then will be the hour when infinite justice will reckon with earth, (Isa. xxvi. 21,) when boundless blessings will be revealed and realised, and all contained in Rev. xi. 15–18, which gives in detail the result of the sounding of the seventh trumpet, will be fulfilled.

The nations will be judged, the destroyers of the earth destroyed, the saints of all ages be raised and rewarded, God's just judgment towards enemies and friends made manifest; and the kingdoms of this world become the kingdoms of our God, and of His Christ.

In looking forward for these things let us ask—Are we connected with that kingdom now? Does Col. i. 12, 13 describe our religion? If we are delivered from the power of darkness, translated into the kingdom of God's dear Son, and made meet to be partakers of the inheritance of the saints in light; let us seek to be strengthened with all might, to bear all God sends,

Digitized by Google

to do whatever He commands, to wait His time for deliverance and blessing; and, while waiting, give thanks for abounding grace, hope for coming glory, and till that day dawn, ever prayerfully, submissively, earnestly cry "HOW LONG, LORD?"

Notes on Scripture.

The Resurrection of the Just.

As the morning sun, after gilding and glorifying the lone and lofty mountain-peaks, soon sheds its brightness on each hill and plain around, so the light of resurrection life and immortality, which shone at first as the personal hope and heritage of ancient patriarchs, prophets, and apostles, such as Abraham, Isaac, Jacob, Job, David, Isaiah, Daniel, and Paul, soon came to be revealed as the general expectation and consolation of the universal Church of God. The passages that unfold this hope are numerous; and we shall find enough to reward our pains if we briefly examine, one by one, the various scriptures which teach the Resurrection of the Just.

There are abundant Scripture proofs that the people of God, as a class and as a whole, will be raised from the dead to eternal life, and immortality, and glory. Among these we may mention:—

1. Isa. xxvi. 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs." This passage evidently proves the resurrection of the righteous dead. "Thy dead men"—the saints whose death is so "precious in the sight of the Lord"—shall live, together with the dead body of the prophet who shall also arise—and those that now dwell in dust shall "awake and sing," in the joy and glory of the resurrection morning. And what a day of singing that will be! When God converts men here, he puts a new song in their mouths, and they go on singing for joy through all the world; but in that day the new song of the redeemed, the song of victory, the "song of Moses and the Lamb," shall tremble on every lip, and burst from every tongue. Then David shall tune his harp, and Isaiah shall string his lyre, and the sweet singers of Israel shall lead the anthem, and the innumerable redeemed shall swell the song, and every creature in the ransomed world shall join to roll the triumphant chorus throughout the universe of God.

2. Ezek. xxxvii. 12–14. "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out

Digitized by Google

of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

We need no clearer promise than this of the resurrection of the people of God; nor does this passage require those interpretations by which wise men darken the word of God, as spiders cover the windows with their webs till nearly every ray of light is excluded. We are not justified in calling this language figurative or symbolic. The symbols and figures have been already seen—the open valley, the scattered bones, their sudden reconstruction and revivification by the mighty power of God—all these things were revealed in vision, in symbol, or in figure; but the language we have quoted is God's own interpretation of the symbols which He has shown. When God himself explains a symbol, it is enough. To explain God's explanation would be using a rushlight to examine the noonday sun. And those who tremble at the word of God will doubtless concede that the Most High can explain His own language, and that their expositions of *His* explanations would not only be worthless, but also grossly impertinent; hence they simply believe that God will open the graves of His people, and bring them up out of their graves, and bring them into the land of Israel, as He has promised to do.

3. Dan. xii. 1, 2. "At that time shall thy people be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake; some to everlasting life." This most certainly must be a resurrection of God's people, as they only are to be delivered from the wrath to come, and they only are to receive the gift of God, which is eternal life through Jesus Christ; hence this prophecy expressly foretells the resurrection of the saints who are now sleeping in the dust of the earth.

4. John vi. 40, 54. "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." These words of Jesus most clearly declare that all who believe in Christ, all who partake the virtue of His flesh and blood, offered for the sins of men, have everlasting life, and are sure of a resurrection at the last day.

5. John v. 28, 29. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life." This passage teaches plainly that "they that have done good" shall come forth to the "resurrection of life;" called thereunto by the voice of the Son of man.

6. Luke xiv. 12–14. "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy

Digitized by Google

brethren; neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." In this passage we are not only taught that the just will arise from the dead, but that works of mercy and alms-giving to the poor, though unknown and unremembered by the world, are not forgotten by the Lord; but will be recompensed by Him "at the resurrection of the just."

7. 1 Cor. xv. 21–23. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." This passage teaches that in the order of resurrection, "they that are Christ's" will arise from the dead at the coming of Christ, when they shall put on immortality, and triumph over death and all their foes.

8. 1 Thess. iv. 13–18. "But I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." This consoling passage teaches that "the dead in Christ shall rise first," before the ascent of the living saints to meet the Lord."

9. Luke xx. 34–36. "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." The resurrection here spoken of is not the resurrection of the dead, of which we read elsewhere; it is rather the resurrection from or "out of the dead," (*εκ νεκρῶν, ek nekron*) a rising *out of* the mass, and leaving some behind. Thus when Christ arose, it was not said that his resurrection was a "resurrection of the dead," but that he "rose from the dead," or out from the dead, leaving others behind him in the tomb. So the people of God shall rise (*εκ νεκρῶν*) out from the dead, and they that obtain that world and the resurrection from, or out from, the dead, cannot die any more, but are the children of God, being the children of the resurrection.

10. Phil. iii. 8–11. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but

Digitized by Google

dung, that I may win Christ, and be found in Him; not having mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death: if by any means I might attain unto the resurrection of the dead." This passage when correctly translated, agrees with the one last quoted. The object of Paul's labour, and toil, and tears, and conflict, and sorrow, was, if by any means he might at last, through faith in Jesus Christ, attain (εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν,* "unto the out-rising again, the one out from the dead," that resurrection of the just, of those who can die no more, but shall be equal unto the angels of God. And is not this enough to stimulate each child of God to labour and endure; to be steadfast, unmovable, and always abounding in the work of the Lord? Surely, if this is the prize to be gained, our labour is not in vain in the Lord.

11. Rev. xx. 4–6. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

This passage brings to our view a glorious deathless multitude, the blessed and holy, who have obtained a better resurrection, who are freed from the second death, and who are to reign as kings with Him whose cross they bore. And all this array of testimony most positively declares, and most plainly proves, that the people of God will rise again from the dead at the last day; that not only the scattered individuals who love the Lord, but also the multitudinous hosts of His redeemed, the whole family of the faithful in Christ Jesus, out of every kindred, tribe, and tongue, shall rise, in that day, "they that are Christ's at His coming."—*American.*

The Resurrection of the Ungodly.

The burden of the gospel is the way of salvation and the blessedness of the saved. But this is not all; it also makes mention of the helplessness of man without the gospel, and the hopelessness of those who reject its claims. Ruin awaited man if Christ had not been offered; retribution awaits those by whom the great salvation is rejected, the

* This is the reading of the Greek text in the critical editions of Lachmann, Tischendorf, &c., and in the very ancient Sinaitic manuscript recently discovered.

Digitized by Google

crucified Redeemer trodden under foot, the blood of the everlasting covenant counted an unholy thing, and the Spirit of grace rejected and despised.

Having considered the resurrection from the grave as the personal hope of the patriarchs, prophets, and apostles; having seen the resurrection of the just presented as the hope and heritage of all the faithful of the Lord; having considered the Scriptures which declare that the children also "shall come again from the land of the enemy," we are now led to remark that—

The Holy Scriptures directly assert, or expressly imply, the resurrection of certain ungodly men who are mentioned by name, or identified by the acts which they have committed.

I. Balaam, (Num. xxiv. 14–23.) Hired of Balak to curse Israel for money, compelled of God to pronounce benedictions, instead of maledictions, he heard the words of God, and "knew the knowledge of the Most High," and "saw the visions of the Almighty, falling into a trance, with his eyes open," this man,—so corrupt, so covetous and sinful, whose desire to "die the death of the righteous" without living their life, found its fitting response when he was slain by the sword of vengeance while fighting against Israel, whom God had compelled him to bless;—and who is held up to all the ages as an example to those who have "gone in the way of Balaam for a reward," and coveted "the wages of unrighteousness,"—this man, about whose character there is no recorded virtue, and about whose death there is not one ray of hope, was yet compelled by the Holy Ghost to foretell the coming of Messiah, and to say, "I shall see him, but not now; I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth. . . Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. . . Amalek was the first of the nations, but his latter end shall be that he perish for ever. . . Alas, who shall live when God doeth this?" It is plain that Balaam predicted the rising of Bethlehem's star; to view which, long after, wise men came from the regions of the East. It is also plain that Balaam died a godless and unpardoned man, and has never yet seen Jesus Christ. But he "shall see Him—not now," but when He comes to judge the world. He "shall behold,—not nigh," but afar off, when he stands at the left hand, and hears the word, "Depart," and plunges into "the blackness of darkness for ever and ever." Hence Balaam must arise from the grave in the judgment-day, to receive the doom that he has merited, and "the wages of sin" which he has earned.

II. The men of Nineveh who repented, and the generation who heard Christ, and did not repent, shall also arise, (Luke xi. 29–32.) Thus it is written: "When the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall be no sign given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to

Digitized by Google

this generation. The queen of the south shall rise up in the judgment with the men of this generation, and *condemn them;* for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh *shall* rise up in the judgment with *this* generation, and shall condemn it; for they repented at the preaching of Jonas; and behold a greater than Jonas is here."

Both classes are to be represented then. The believing queen of Sheba, who came to hear the wisdom of Solomon, shall rise up in the judgment with the unbelieving Jews, who rejected the very "wisdom of God" in their midst. The penitent Ninevites who accepted Jona's message, shall rise up in the judgment with the impenitent Jews who despised the gospel Jesus brought to man. Both shall arise, and both shall receive their deserts at the hand of "the Lord, the righteous Judge."

III. Those who enjoyed Christ's personal ministry, and yet continued in sin, shall arise, (Luke xiii. 23-30.) "As he was teaching, and journeying towards Jerusalem, there said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall *not* be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye *shall* see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

What a day that will be! The master waits long and patiently for the loitering guests. At length He rises and shuts the door. No one can enter then. Many will vainly seek admission when it is too late. They stand without, while they see Abraham, and Isaac, and Jacob in the kingdom of God. Then they plead for entrance. "We have eaten and drunk in thy presence; thou hast taught in our streets." No one can say this but those who lived and walked with Jesus when he was on the earth. Christ has not taught in any "streets" for eighteen hundred years; but in that day "workers of iniquity" who ate and drank with Christ, perhaps among the thousands that He fed, and who listened to His instructions and admonitions, shall plead for recognition, and be thrust out from the glory which they shall behold the patriarchs and prophets enjoying, but which they shall never be permitted to partake.

IV. The priests and council who condemned the Lord Jesus, (Matt. xxvi. 63, 64.) When they had conspired for His betrayal, paid the price of Judas' treachery, and Christ was arrested in His midnight agony, and brought into the Jewish Sanhedrim, the chief priests and

Digitized by Google

elders, and all the council, sought false witness against Jesus, to put Him to death. But to all their lies and accusations He made no response; until at length the high priest and all the council most solemnly demanded an answer, saying, "I adjure thee, by the living God, that thou tell us whether thou be the Christ the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son sitting on the right hand of power, and coming in the clouds of heaven."

The impious mockery went on; the Lord was crucified; those men mocked His dying agonies, sealed His tomb, and set a watch about the door; lied about His resurrection; whipped, persecuted, and murdered His witnesses; feared not God, and were contrary to all men, till wrath came upon them to the uttermost. But, nevertheless, those very men who mocked and buffeted the Son of God must rise to see His face in the royal glory of His return, when He comes to judge the world and reign for evermore.

V. The men who crucified Christ, (Rev. i. 7.) When priests and rulers had united to condemn and kill the Just, the soldiers led Him out to Calvary. There, in fulfilment of prophecy, they pierced His feet with cruel nails, fastening Him to the cross; and at last one of the soldiers took a spear and thrust it deep into His side. Thus Jesus died. But He lives again, and will come again in glory; and to that day the beloved disciple looked when He said, "Behold He cometh with clouds, and every eye shall see Him; and they also which pierced Him; and all kindreds of the earth shall wail because of Him: even so; Amen."

Not only shall Balaam see Him; not only shall the Jewish council see Him; but "every eye shall see Him." The rough soldier that mocked and taunted Him, and pierced His brow with thorns; the cruel crucifiers who pierced His hands and feet; and the soldier who pierced His side with a spear;—"they also that pierced Him"—shall rise from death to see Him in that day.

The Scriptures teach the resurrection of individual *sinners*, as well as the resurrection of individual *saints*. Job says, "In my flesh shall *I* see God." Balaam responds, "I shall see Him, but not now." Isaiah says to the waiting saint, "Thine eyes shall see the King in His beauty." But Jesus also says to the godless priests who judged Him, "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

These words are true and faithful. Job and Balaam, Caiaphas and Paul, the queen of Sheba and the impenitent Jews; the men of Nineveh, and the men of Judea; Abraham, Isaac, and Jacob, and their ungodly descendants who refused the gospel call; those who pitied Jesus, and those that pierced Him—all must hear His voice, and come to meet their Lord and Judge. And you and I, my reader, must behold them then; we must see His face, and hear His voice. The very oath of God declares that "every knee shall bow, and every tongue shall confess to God."—*From the Christian* (*American*).

Digitized by Google

The Resurrection of Children.

As the gospel of Jesus Christ is a gospel addressed to persons of adult age, we could not expect to find in it more than indirect allusions to the destiny of infants; yet the importance of the subject warrants us in believing that it would not be passed by unnoticed in the revelations of the divine will and purpose concerning our race. For the subject *is* important. Doubtless the larger portion of the human race slumber in little graves. And from almost every heart, and hearth, and home, a tender tie stretches away to some flower-strewn mound where the idols of the heart are mouldering back to dust again. And it is no idle question that we ask, when we inquire, What is to be the destiny of this unnumbered throng;—what the end of these ten thousand hopes that have budded for blasting, and blossomed for decay?

It is true that these infant multitudes have not the faith and hope and love that mark the saints, whose resurrection we have seen is so fully assured; but it is also true that they are not sinners, save as they belong to a fallen and ruined race. It is alleged that they have formed and developed no settled character, whether good or evil; and this is true, but how well it would be for older persons if as much could be said for themselves. For, the man who thinks that the character which he has formed entitles him to salvation, knows little of the plague of his own sinful heart, and less of the grace and mercy of Him who came to seek and to save the lost. For were it not for the cleansing blood of Jesus, the pardoning love of God, and the sanctifying power of the Holy Ghost, the *character* which we have formed would only serve to plunge us in condemnation and perdition. And if God can redeem and cleanse and bless and glorify sinners so vile and polluted as we, shall He not also gather the sweet buds and blossoms of humanity, in their infantile innocence and love, and plant them beyond the storms of sin and sorrow, to bloom and brighten in the paradise of God for evermore!

And if Christ was "much displeased" when His ignorant disciples, thinking, with many now, that children were of small account, repelled them from His sacred presence,—will He not be still more displeased with those whose theories and notions would for ever bar the myriad throngs of little ones for whom He shed His blood, from the glory of His presence in His kingdom.

But weighty as these considerations may seem, we are not left to depend upon them, but are remitted to the Word of God, where we shall find there exists sufficient evidence to assure us of the resurrection of the little ones who slumber in the dust of the earth.

I. The blessing upon Abraham and his seed, which was confirmed by an oath, while it included Christ, did not *exclude* others born of the Abrahamic stock. The seed of the servants of the Lord are often mentioned as subjects of especial blessing; and though unbelief and persis-

Digitized by Google

tent rebellion and disobedience might cut off a child of Abraham from the household and inheritance of the father of the faithful, could sinless infancy and innocence deprive him of this blessed birthright, or prevent him from receiving his fair inheritance? Should a child be cut off and excluded from the heavenly portion, because his earthly life is impaired, shortened, and taken away? Surely this can no' be in accordance with the mind and will of that Lord whose tender mercies are over all His works.

II. We are told that when Herod, seeking the life of Christ, slew all the children that were in Bethlehem, "from two years old and under," "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted because they are not," (Matt. ii. 17, 18.) But if we turn back to the prophecy here referred to, we shall find some consolation which accompanies it, as follows: "Thus saith the Lord: A voice was heard in Ramah; lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border," (Jer. xxxi. 15, 17.)

This prophecy is a prophecy of captivity, but not of captivity among the nations of the earth. Rachel, standing for the mourning mothers of God's people—as Jacob, or Israel, stands for the whole nation—weeps, not over her captives, but over her *slain*. She refuses to be comforted, not because they are absent, or are prisoners, but "because they are not;" because they are dead. But the Lord appears as a comforter. He says, "Refrain thy voice from weeping, and thine eyes from tears." He says to the "Rachels," whose little ones, born of such sore travail, and watched with such tender care, and then snatched away before they could know the heart that loved them, or repay the hand that bore them up,—He says to *thee*, oh stricken mother, "Thy work shall be rewarded!" Those toils were not in vain. Those pangs and cares were not without reward. Those tears have not fallen to the ground unseen. Those faithful acts of tender love are not forgotten in the grave where your loved one lies. And though the cold, pale lips of death give back no answering kiss, and utter no sign of gratitude, or promise, or blessing; yet He who planted a mother's yearning in thy heart, and formed thee for the sympathies of motherhood and love, hath said, "Thy work shall be rewarded, and they shall come again from the land of the enemy." For when the last enemy, Death, shall lose his ancient reign, then He who said, "Suffer the little children to come unto me, and forbid them not," shall bring back "to their own border," the border of the heavenly paradise, the little ones who have slept so long in death's captivity.

Digitized by Google

"There my little ones, I know,
  Round me shall be clinging;
There the loved of long ago,
  With me shall be singing.
Loving eyes shall on me shine,
  Hands shall stretch to meet me,
Loving arms shall round me twine,
  Loving voices greet me."

III. On more than one occasion Christ presented little children as types and patterns for the imitation of His disciples. These were His words: "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein," (Luke xviii. 17.) And when the disciples came unto Jesus, saying, "Who is the greatest in the kingdom of heaven? Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven; and whoso shall receive one such little child in my name, receiveth me; but whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," (Matt. xviii. 1–6.) And when they brought their little ones to Him, that He should put His hands upon them and pray, He said to those who repulsed them from His presence, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, and put His hands upon them, and blessed them," (Mark x. 14–16.)

"Of *such* is the kingdom of God." And with what propriety can this expression be used, if such little children are excluded from the heavenly realms? How is it that little children, in their artlessness, helplessness, and simplicity; in their gentleness, and tenderness of spirit, are set forth as patterns, to which all the saved *must* be conformed, if they themselves are to be excluded from that heavenly home and that great salvation? "Of such is the kingdom of God;" or, as the Bible Union version renders it, "To such belongs the kingdom of God;" or, as Granville Sharpe translates it, "Unto such belongeth the kingdom of God."

Now the kingdom of God is that home of glory where Abraham, Isaac, and Jacob, and all the prophets, shall be seen. But others are to enter on condition that they become as little children; for "to such" —to little children, and those who become like them—"belongeth the kingdom of God." And well it may be so; for the same Jesus who loved, and embraced, and blessed, and died for the little ones when He was a pilgrim here, shall be there to receive, and love, and bless them evermore. And that person who, putting away high thoughts of pride and self-righteousness, becomes as a little child, and so finds entrance

Digitized by Google

to that heavenly kingdom, will find it an Orphan Asylum on the grandest scale the world has ever seen.

All through this world God has had special charge and care for the little ones. When father and mother have forsaken them, then the Lord has taken them up; and however other angels, charged with other less momentous cares, may have stood within the outer courts of the heavenly palace, "*their* angels do always behold the face of my Father which is in heaven."

And in that day when He who bade "the fatherless and the widows" to "come and eat and be satisfied" in Israel's ancient feasts, (Deut. xiv. 29;) who reserved for "the widow and the fatherless" the forgotten sheaves and the gleanings of the harvest-field, (Deut. xxiii. 19–21;) who required each Israelite to profess and declare before the Lord and His altar, from year to year, that he had given "unto the Levite and unto the stranger, to the fatherless and to the widow," their accustomed portion of the harvest-fruits, (Deut. x. 18;) who "doth execute the judgment of the fatherless and the widow," (Deut. x. 18;) whose curse is on him "that perverteth the judgment of the stranger, the fatherless, and the widow," (Deut. xxvii. 19;) "who preserveth the strangers, and relieveth the fatherless and the widow," (Ps. cxlvi. 9;) who is the "helper of the fatherless," "judging the fatherless and the oppressed," (Ps. x. 14, 18;) who is "a father of the fatherless and a judge of the widows, in his holy habitation," (Ps. lxviii. 5;) and before whose face the only religion that is "pure and undefiled" "is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," (James i. 27;) —when He shall be Lord over all the earth, and His will shall be done on earth as it is in heaven; it shall be a blessed time for little children then.

"Of such is the kingdom of God." His kingdom shall be their home. For He who passed through every phase of human life that He might sympathise with every class; who died for all, because that all were dead; who gave his life a ransom for all, because all were bound in the common chain of mortality,—will not forget the little ones for whom He ever felt such tender love, nor bar them from the blessings that He purchased with His blood. God grant that we, receiving the kingdom of heaven like little children, may share the glories He prepares for them.—*From "The Resurrection," by H. L. H.*

Love Waxing Cold.

It is allowed upon all hands that we are in the Saturday evening of this dispensation. The twilight shadows of declension and coldness are upon us—the darkness of Antichrist. "When I come," saith the Lord, "shall I find faith upon the earth?" In the spiritual as in

Digitized by Google

the natural world, things that looked simple and natural by daylight, in the gloaming assume strange, mystical, unreal forms.

The strait and narrow path, so distinct, so safe, a little while ago, when in the warmth and light of our *first love* we trod in the Saviour's footprints, following the commandments of His Holy Word as the law of our lives (and they were not grievous) ; but with holy consecrated hearts, it was our " meat and drink to do our Father's will "—when ardent love, and gratitude, and adoration made us realise, *verily* the kingdom of God was *within* us—our peace flowing as a river, rejoicing in assured hope, we could echo the chorus of high Heaven with saints and martyrs, and the innumerable company of just men made perfect, angel and archangel—" Come, Lord Jesus, come quickly ! "

But, alas, alas! " How has the fine gold grown dim!" Who talks with one another now until his heart burns within him? Who is planting his feet in the Master's footprints? Who in pilgrim guise bears his cross, not ashamed of the scoff it may create? Who like St Paul *dare* be thought a *fool* for Christ's sake? In *what* do Christians differ from the world? Where are the *peculiar* people, zealous of good works? the royal priesthood? Who dare speak to the world the language of Galilee?

Have we not arrived at that point of the Church's history spoken of in Amos viii. 11 : " Behold the days come, saith the Lord, that there will be a famine in the land, not of *bread*, nor a thirst for water, but of hearing the words of the Lord." And may we not unhappily add, of *doing* the will of God? In the deepening twilight shadows of the thousand *isms*, and the deadliest of all, the darkness of *Spiritualism—devilish possession*—the strait and narrow way is broken down, the hedges of virtue uprooted. The sweet truths of the Bible, like the picturesque gnarled stumps in the natural landscape, growing into ghastly unreal shapes. Our blessed Redeemer's holy legacy, sealed with His precious blood, pronounced a *myth!* life a vast broad common, whereon each pilgrim roams at will, following the fleeting mirage of the unregenerate heart, and, impelled by a morbid thirst for happiness, stoops to drink at every broken cistern by the way.

When Christ foretold a betrayer, with one accord the disciples cried out, " Lord, is it *I?* " Now in the thick darkness sinners cry, " Lord, *it* is not *I*," but my neighbour, or this church, or that church, whose errors are bringing discredit on Thy cause.

O Christian brethren ! for the sake of thy God, for the precious soul's sake, look at *home*. Let us put our hands on our mouths, and our mouths in the dust, and with the disciples cry, "Lord, is it I?"

The day is far spent, the night draweth nigh when no man can work. Am I working? in my own heart, my family, my neighbourhood ; the world?

In Scripture we are called candles of the Lord. Is my light shining, that men, seeing my good works, may glorify my Father in heaven? Am I living upon the manna of His Word—the living bread—or eating also of the husks of the swine—the mouldy bread of worldliness?

Digitized by Google

Is my foot planted on the rock of my salvation—am I hid under the shadow of that Rock higher than I? Am I drinking of the living water gushing out of that rock smitten for me? Am I cleansed day by day with the blood shed for the remission of sin? Do *I* no longer live, but Christ live in me? Am I ready, and waiting for the joyful summons, "Come up hither?"

Or, alas, alas! do I sleep? Have I slept in the pleasant bower of ease, and lost my roll? Is the oil of my lamp nearly burned out? Is my candlestick about to be removed?

O holy, blessed, and loving Jesus, help Thy people to put these questions to their hearts. Help us to rouse up, buckle on our armour, and hasten to fight, as good soldiers of the Cross unto our life's end, the world, the flesh, the army of *isms*, and the devil, for Thy dear name's sake. Amen.—*Prophetic Times.*

Rev. xx. 4.

Numerous are the arguments in favour of a literal first resurrection. Among these, the meaning of the word translated "lived," the use made of it in the Scriptures, and the inconsistency of any other application, stand prominent as fairly teaching the doctrine. In this article we shall mainly depend on the admissions made by men who are unfriendly to the millenarian system, so that we cannot be charged with seeking out a meaning to suit our peculiar views.

Albert Barnes, in his Commentary, Rev. xx. 4, says of the word translated "lived:"—"The meanings given to the word by Professor Robinson (Lex.) are the following: (*a*) to live, to have life, spoken of physical life and existence; (*b*) to live, that is, to sustain life, to live on or by anything; (*c*) to live in any way, to pass one's life in any manner; (*d*) to live and prosper, to be blessed. It may be applied to those that were before dead (Matt. ix. 18; Mark xvi. 11; Luke xxiv. 23; John v. 25; Acts i. 3; ix. 41). But it does not necessarily imply this, nor does the mere use of the word suggest it. It is the proper notion of living, or having life now, whatever was the former state—whether non-existence, death, sickness, or health."

Professor Stuart, (Com. Rev. xx. 4,) says, the word means, "revived, came to life, *i.e.* returned to a life like the former one, viz, a union of soul and body. So does the word signify in Rev. ii. 8, xiii. 14; and in many other passages cited in the remarks on Rev. ii. 8." In referring to his comments on the latter passage, he refers to the same texts that Barnes does, adding, however, Acts xxv. 19; Rom. vi. 10, 13; 2 Cor. xiii. 4. From this we learn that the primary meaning of the word denotes a proper living, in the sense of physical life or existence, and contrasted as it is with the beheading of the martyrs, denotes a reviv-

Digitized by Google

ing, a living again. It "*may*" not only be thus applied, but it is thus applied in other places, so that Professor Stuart, in his version attached to his Commentary, translates it in several places, "revived."

The word then is used, as the preceding extracts show, to indicate a resurrection from the dead.

Here, then, we find, what the most of our adversaries conceal from their readers, that Jesus Christ, the first-fruits from the dead, in the very same book, applies the identical word to His own corporeal, literal resurrection. We claim, therefore, that it is not only appropriate thus to employ it in the passage in question, but that the same word was designedly chosen to represent the same literal resurrection of Christ's followers. Being thus applied to Him, as our opponents admit, we are not wrong in applying it, in the same sense, to His brethren, seeing that in both instances it is contrasted with a previous death.

Having thus pointed out the meaning of the word translated "lived," and its use in the Apocalypse to denote a literal resurrection, let us confirm that meaning and use by showing the utter absurdity of holding the meanings adopted by our opponents.

I. We are gravely told that this first resurrection, or living, means conversion, a moral regeneration, passing from death unto life by justification, &c. The absurdity of such a meaning consists in this: the prediction indicates that the persons who have part in this living again, this resurrection, *suffered* for Christ, witnessed for the truth, were regenerated before this resurrection, and obtain it by way of reward. How can we apply this to the conversion of sinners? Do they obtain the characteristics of Christians, because they previously suffered in testifying for the truth? Is the sinner converted by way of reward for previous services? Such questions need no reply. Indeed, some of our opponents, seeing the inconsistency of such a meaning here, attempt to foist on the passage the meaning of "blessed" or "exalted." Whilst we freely admit that those who have part in this resurrection are both "blessed" and "exalted," we contend that that is contained in the words, "blessed" and "reign," &c., in the passage, and not in the word "lived." If it only denoted the latter, why call it the *first* resurrection? Why employ a word that primarily denotes physical life, and placed in contrast to a previous decapitation? Such and similar questions must be satisfactorily answered before we can adopt such a gloss.

2. Take the meaning conversion, increased zeal, &c., and it proves too much for their theory. They acknowledge that this resurrection takes place at the beginning of the millennial age, seeing that all who have part in it live and reign during the thousand years. According to their theory, this conversion, &c., takes place at the beginning of the age. It follows then, if their meaning is the correct one, that not a single soul is converted during the entire period of the thousand years. The identical word they translate to mean conversion, is used in the phrase, "the rest of the dead *lived* not again until the thousand years were finished." Consistency requires the same meaning of the word "lived." If it

Digitized by Google

denotes conversion, as they tell us, then one band is converted at the beginning of that age, and the rest of the dead—of course the dead in sins and trespasses—are not morally quickened until the thousand years are finished. Where, then, do they find in this passage, the multitudes that are to be converted during that age? A legitimate application of their own selected meaning forbids such a belief. Candour, however, requires us to say, that a class of our opponents, seeing this gulf yawning before them, adopt either one or the other of these views:

a. The living of the rest of the dead, denotes their literal resurrection in what they call the general resurrection. This is virtually yielding the question to us, for if the word signifies a literal resurrection in this clause of the passage, it means the same thing in the other clause.

b. The rest of the dead are, they say, the *pious dead* literally. This assumption they make no effort to prove. These "pious dead" are at the end of the thousand years also exalted in rank, power, and honour, &c. Why make such a difference between "the pious" in point of time? Is such a view consistent with their expressed doctrines respecting the judgment of the pious? Is it not self-evident that such a barefaced gloss is entertained only because it saves them from a fatal concession of one of our doctrines? Why else such a jumbling together of a literal death and a mere honouring of the martyrs, and a literal death of the rest of the pious, but no honouring of them in that age?

3. Universalists, Restorationists, and others, have taken advantage of the figurative meaning—the door so widely opened for them—given to this word by opposers of our doctrine. For, reject a literal resurrection, and preserve the meaning alluded to, and what follows? As stated, the same word expressive of "living again" is used in reference to the pious and the rest of the dead. If it means conversion in the one instance, it must also denote conversion in the other. The rest of the dead, therefore—and this includes all the dead who have not experienced the power of the first resurrection—are also converted, exalted in piety, &c., irrespective of their former life or character. The premises laid down in their figurative interpretation by one class of our opposers, lead to such an unavoidable conclusion, from which they recoil in the face of the results of the second resurrection represented in the same chapter. If, to avoid such a conclusion, it is contended that this "living again" of the rest of the dead is literal, it virtually ends the discussion. If we are to understand, as some do, by "the rest of the dead," a designation of "weak Christians," the poor, sickly portion of the flock, such a gloss deserves no serious refutation, seeing that no Christian, however weak in the faith, is called "dead." We are "dead in trespasses and sin," when sin abounds to condemn us to the second death. Our interpretation gives the wicked man no hope so long as he deliberately rejects the Saviour; other interpretations do give him a kind of foundation to build a false hope upon, for all errorists shield themselves behind figurative meanings attached to Scripture.

Digitized by Google

4. But another and even greater absurdity can be adduced from the meaning given to the word "lived," by those who reject a literal first resurrection. It is declared in this prediction that those who participate in the first resurrection shall never experience the "second death." They are the exempted portion. It follows by implication that those, the rest of the dead, who have no part in that resurrection, must suffer that death. We are, however, not left to inference, for after the thousand years are ended, we read of another resurrection, in which the second death is prominently presented. What this second death is, we leave our opponents to portray, for our object at present is only to assert the early Church view, that the rest of the dead, not included in the first resurrection, are doomed to meet and experience that death. If *the living* of the resurrected portion, and *the living* of the non-resurrected portion is *the same*, denoting either conversion, exaltation, or mere honouring, &c., it is a legitimate conclusion, that if the former are not subject to the second death, and the latter are, that the latter will first be converted, exalted in power, honour, &c., and then finally be given over to the power of the second death ; a result so horrible, that no one for a moment will credit it. And yet, if the figurative meaning so strenuously asserted by some, is to be received and honestly carried to its legitimate result, such must be the conclusion of that interpretation, in the light of this prediction and its immediate context.

Such considerations, as well as the arguments usually presented, urge us to accept the doctrine of the primitive Church. We also congratulate ourselves on the fact, that our system of interpretation opens no door for the entrance of so many conflicting and dangerous errors respecting the resurrection. Many, taking the weapons ready forged, by a spiritualising, allegorising interpretation of the first resurrection, turn them against the second resurrection, and either deny that there is a literal resurrection of the dead, or reduce it to such a figurative, moral, or ecclesiastical affair, that in their estimation makes it unreasonable to look for a literal resurrection. Their opinions are, that it has either taken place, or is now constantly fulfilling in a moral way, or that it occurs whenever a man dies, in the reception of a new spiritual body or life, &c. &c. It is only a developing of the Origenistic system of interpreting Scripture, a convenient and impregnable refuge for all forms of error. We are glad, therefore, that such deductions are not chargeable upon us, seeing that in no shape or form does our interpretation give them the slightest countenance. The simple announcement that the members shall be raised up like their Head, and the fact that the promises of God require a literal resurrection, in order to their fulfilment, so as to form a completed redemption, a recovery of all that man forfeits by sin, which Christ undertook to perform, are amply sufficient, in connection with the analogy of faith, to cause us to reject all such theories. More than this, it prevents us from taking a passage referring to the resurrection, and interpreting it in such a way as to afford a supply of weapons to others against the truth.—G. N. H. P.

Digitized by Google

The Coming One.

ACTS i. 11.

The Son of man who came down from heaven has thus returned thither again. But is that the last of His personal presence on earth? Has He fulfilled all that was predicted of Him as earth's Prophet, Priest, and King? Nay; messengers in white apparel stood by the disciples as they looked steadfastly toward heaven after their ascended Lord, and assured them, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," (Acts i. 11.) An inspired apostle teaches that "unto them that look for Him shall He appear the second time without sin unto salvation," (Heb. ix. 23.)

When the Father "bringeth again the First-begotten into the world, He saith, And let all the angels of God worship Him," (Heb i. 6.) Yes, "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice," (Ps. l. 3–5.) "Behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity," (Isa. xxvi. 21.) "It shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation," (Isa. xxv. 9.) Daniel saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed," (Dan. vii. 13, 14.) Then will be terminated the reign of that wicked one, "Whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming," (2 Thess. ii. 8.) "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," when "them also which sleep in Jesus will God bring with Him," (1 Thess. iv. 14–17.) "For the Lord my God shall come, and all the saints with Thee," (Zech. xiv. 5.) "For as the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man be," (Matt. xxiv. 27.) "They shall see the Son of man coming in the clouds of heaven, with power and great glory," (v. 30.) For He has Himself said, And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also," (John xiv. 3.)

The return of the Coming One is not only thus a certainty, based on positive predictions, but that return, ever since our Lord's ascension,

Digitized by Google

was intended to be the ever-animating hope of the Church. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ," (Phil. iii. 20.) Paul said to the early Christians in Thessalonica, "Ye turned to God from idols, to serve the living God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come," (1 Thess. i. 9, 10.) "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" (1 Thess. ii. 19.) He exhorts them to increase in love toward one another, "to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints," (1 Thess. iii. 13.) "I pray God," he adds, "that your whole spirit and soul and body be preserved blameless unto the coming of the Lord," (1 Thess. v. 23.) He beseeches them "by the coming of our Lord Jesus Christ, and by our gathering together unto Him," to "be not soon shaken in mind or troubled," (2 Thess. ii. 1;) but "to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire," (2 Thess. i. 7, 8.) "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ," (2 Thess. iii. 5.) The same apostle charged Timothy to "fight the good fight of faith," and "to lay hold on eternal life," "until the appearing of our Lord Jesus Christ," (1 Tim. vi. 12–14.) To Titus he wrote, "that denying ungodliness and worldly lusts, we should live soberly and righteously in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," (Titus ii. 12, 13.) James has exhorted us to the exercise of patience "unto the coming of the Lord," assuring us that "the coming of the Lord draweth nigh," (Jas. v. 7, 8.) According to Peter, the faith that is "tried by fire" will "be found unto praise, and honour, and glory, at the appearing of Jesus Christ," (1 Pet. i. 7.) "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," (1 Pet. v. 4.) "For we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ," (2 Pet. i. 16.) And John exhorts us to abide in Christ, "that when He shall appear, we may have confidence, and not be ashamed before Him at His coming," (1 John ii. 28.) For, "beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is," (1 John iii. 2.) "Behold He cometh with clouds, and every eye shall see Him; and they also which pierced Him; and all kindreds of earth shall mourn because of Him." (Rev. i. 7.) And so may we all "come behind in no gift, waiting for the coming of our Lord Jesus Christ," (1 Cor. i. 7, 8.) What, then, are the great events which are to synchronise, or occur, in near connexion with our Lord's return? The kingdom will then be established under the whole heaven. Our Lord likened His absence from earth to that of a nobleman, who "went into a far country to

Digitized by Google

receive for himself a kingdom, and to return," (Luke xix. 11, 12.) And an inspired apostle assures us that "the Lord Jesus Christ," "shall judge the quick and the dead at His appearing and kingdom," (2 Tim. iv. 1.) Therefore we know that the judgment, as well as the kingdom, is to be synchronous with our Lord's appearing; for "when the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory; and before Him shall be gathered all nations;" and "then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," (Matt. xxv. 31–34.) This involves the resurrection of the righteous as a synchronous event; for though all will be raised, they come up from the grave, "every man in his own order" or company: "Christ the first fruits; afterward they that are Christ's at His coming," (1 Cor. xv. 20, 23.) For when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," "the dead in Christ shall rise first," (1 Thess. iv. 16.) With the resurrection of the just there must also be a renovated world for their inhabitancy. And thus it is testified that "He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all the holy prophets," (Acts iii. 20, 21.) For "in the end of this world, the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity," casting them into a furnace of fire, and "then shall the righteous shine forth as the sun in the kingdom of their Father," (Matt. xiii. 40–43.)

But "when shall these things be? and what shall be the sign of His coming, and of the end of the world?" (Matt. xxiv. 1.) Though "of that day and hour knoweth no man," (ver. 36;) and we are commanded to "watch therefore; for ye know not what hour your Lord doth come," (ver. 42;) and though to many "the day of the Lord so cometh as a thief in the night," when they shall be saying, "Peace and safety," yet "ye, brethren, are not in darkness, that that day should overtake you as a thief," (1 Thess. v. 1–4.) We have seen the budding fig-tree betokening the nearness of summer. The empires are in the past, the seals and trumpets have reached all but their closing events. The proclamation of the gospel of the kingdom has seemingly been extended to the remotest bounds of the habitable earth, and must nearly have accomplished its appointed mission. The perils of the last days have surely come. There have been "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, and the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." We have journeyed down the great highway of time, past all the notable way-marks of prophecy, and must therefore be near earth's appointed goal. The shoaling of the tempestuous waters, over which we have so long voyaged;

Digitized by Google

betokens the nearness of our anchorage ground; and, according to our "dead reckoning," which is thus proved erroneous, the cry of "Land, ho!" should ere this have sounded in our ears.

Elijah's Servant Watching the Clouds.

"They waited for me as for the rain."—JOB xxix. 23.

It is not intended to assert that Job spoke of waiting for Christ in the verse above quoted; but the servant waiting for the rain in 1 Kings xviii. 43, does manifestly typify Christ's servants waiting for Him; waiting for the "times of refreshing from the presence of the Lord;" waiting for the great "latter rain" of which Zechariah speaks, when every one grass of the field shall have a shower. These are not the only places in Scripture where Christ's coming is likened to the rain. It is left for Hosea, in the sixth chapter of his prophecy, to tell us that the Lord shall come twice as the former and the latter rain.

The circumstances of the case before us are remarkably interesting. It was a time of great drought. It had not rained upon the earth for three years and six months (a time, times, and a half). So it is with us; the world is parched with infidelity, ungodliness, idolatry, and priestcraft. God's children cry out, "We cannot water this great burning desert." "O that Thou wouldst rend the heavens, that Thou wouldst come down." A time, times, and a half have elapsed since the organised Church has been mainly in the hands of the evil one, since the idol shepherd began to say—

"Come unto me and be fed,
To feed them with ashes for bread
And grass from the graves of the dead."

The servant of Elijah only shared in the desire of his people; they longed for the rain, and now that they had a promise of it we would expect them to await it nervously, feverishly, with many an anxious jumping up to look at the clouds. The servant but represented them; and in representing them he typified us. As the coming rain typified the coming Saviour, so the watching servant with the promise typifies all us who have the promise of Jesus' coming, and expect its speedy fulfilment.

Now let us turn more directly to our own case. Many are sad because servants of Jesus have looked for Him and been disappointed; many drop their heads with shame when scoffers remind them of the fact. The failure of certain dates is a choice joke to season the eating and drinking of those who revel and say, "Where is the promise of His coming?" Thou fool, who ever awaited the long-delayed coming of a beloved friend without running to the window a dozen times in vain? Such disappointments are natural, the direct result of earnest

Digitized by Google

desire and limited knowledge. But here we have a prefigurative prophecy plainly showing beforehand that it should be so. The prophet has declared, "There is a sound of abundance of rain," and now he says, "Go up—look." We can imagine with what alacrity the servant scrambled up the dividing ridge of Carmel, and peered out over the sea. We can see him shading his eyes with his hand to fend the rays of the sinking sun, and levelling the horizon round, carefully, repeatedly. He looks suddenly up to the zenith; he casts a glance of inquiry backward to Elijah, who pays no attention; he calls aloud to tell that he can see nothing; no answer—the man of God still sits prostrate on the ground, with his head clasped between his hands; he looks again at the western sky in vain search for a cloud, and then in a puzzled, hesitating way, comes slowly down. "Can it be that my master is a deceiver?" says he. "Was he mistaken about the rain? Why has he sent me on this fool's errand?" So musing, he comes and stands in respectful silence before Elijah. Elijah looks up at last from his reverie, and says in a quiet, serious voice, "Go again seven times."

Aye, that is it, seven times. Child of the risen Saviour, have you looked for Him and been disappointed? Look again seven times. There was, surely, in the wisdom of God, some reason why this great event in Israel was ushered in with such a ceremony. The patient servant climbed the cliff six times in vain that we might be taught something. That something is this: some shall look for the Saviour several times before He really appears. When we come to look back from the threshold of the kingdom, we shall probably be able to count six dates, perhaps exactly six, which have been set with confident expectation, yet nevertheless proved fallacious. It is interesting to note that expectation has been raised about that number of times already. This is a reason, not for deeper despondency, but for more fervent hope. It may be that the next time we look we shall see a little cloud of unmistakeable promise.

In this prophetic drama God did not leave the ungodly world unrepresented. While the servant of Elijah was commanded to watch for the signs of rain, Ahab, fit type for all that is bad, was commanded to eat and drink. It was late in the day, and they had eaten nothing since morning, probably, perhaps, nothing since the preceding day. The promise of rain would make them less careful of their stores; so it is likely that Ahab and his courtiers obeyed the command with a gusto that made them forget, for the time, both the past judgment and the promised blessing. Even so it shall be in the latter days, they shall be eating and drinking. (Matt. xxiv. 38.) The range of Mount Carmel, where these things took place, is Armageddon, *i.e.*, the mountain of Megiddo. To be within such easy reach of Jezreel, the spot must have been not far from the town of Megiddo. For aught we know, Ahab may have spread his banquet on the very spot where the son of perdition will spread his on the day the Lord shall appear.

The day and the hour knoweth no man. Elijah did not specify

Digitized by Google

what hour or even what day the rain would fall until the cloud became visible. The servant had stronger intimations that the shower would come soon than Ahab had, but neither had precise information.

Another event of this day has a prophetic bearing: the hurried return to Jezreel. Millenarians are aware how very intimately the world's promised blessing is connected with the return of Israel,—perhaps it would be more correct to say that they are only slightly aware of it. Jezreel was the royal city. Jerusalem, even though now in her sack-cloth and ashes, is the royal city of the world, the city of the great King (Matt. v. 35); and when the signs of glory begin to appear, there will be a great, a general return of Israel to Jerusalem, the royal city. Run to Jezreel, that the rain stop thee not. The day of the return of Israel and Judah is distinctly called the "day of Jezreel" in Hosea i. 11.

Then, Christian, watch and pray. It must needs be that the scoffers have their carnival. It must needs be that impatient ignorance look often in vain. It must needs be that many grow weary and sleep. But they that perseveringly watch and wait, shall not be ashamed.—
—*American paper.*

---

1 Thess. iii. 13.

"To the end He may establish your hearts unblameable in holiness before God, at the coming of our Lord Jesus Christ WITH all His saints." If, as some say, there is an interval of many years between the Lord Jesus coming *for* His saints and coming *with* them, it would follow according to this text that they were not made "perfect in holiness" during that interval, or until He comes *with* them. But here, as in the following chapter, iv. 14, the "*with*" stands associated with His "*coming;*" and coming, appearing, and revelation, are terms used interchangeably for the one *second* advent.

Heb. i. 6.

The marginal reading of this text is no doubt the correct one: "And when He bringeth again the first-begotten into the world, He saith, Let all the angels of God worship Him." The word "again" refers back to the first advent, and implies that the coming here foretold is that spoken of as "the *second;*" "again" denotes sequence, and does not allow of a previous coming between this and the first in lowliness, and so making this a *third* instead of the second. Then the Lord Jesus, as the risen one, or "the first-begotten from the dead," "the second Adam," will be introduced by the Father, as Jesus fore-

Digitized by Google

told when on earth (Matt. xvi. 27) in visible majesty. At this glorious appearing, not merely a multitude of the heavenly host, but all the angels of God will worship Him. These words are quoted from Psa. xcvii. 7, which Psalm clearly proves that at this very manifestation Christ will judge His enemies and take possession of the earth. With this agrees 2 Thess. i. 7, "revealed from heaven with all His mighty angels."

Matt. xxviii. 20.

"Lo, I am with you always, even unto the end of the age," clearly proves that down to the end of the age, evil and bitter as that age may be, true Christians will be found living on earth, to realise the promised presence of Christ in the midst of tribulation. The Church will not be taken away before "*the end*," and this *end* includes the actings of Antichrist and a bitter persecution.

Luke xviii. 7, 8.

In these verses we have indicated that the condition of the elect, or true believers of this dispensation, will towards its close be one of sore trial; thus contradicting the smooth teachings of modern times, that the Church will be rapt away secretly before the time of the end sets in. We are also taught that Christ will come as an avenger of His people on their oppressors, and not merely to take them away, and leave the world to march on triumphantly in its career of greatness and crime.

---

1 Cor. iii. 13.

Here the saints are again directed to "*the day*," with which some say they will have nothing to do. And are we not clearly taught that the character and service of the saved will be tested in order for reward? It would seem that this must be at the Lord's coming, and before His saints come with Him, as described in Rev. xix. 11, proving that the day and the coming are identical. In what a striking way does the Apostle apply the solemnities of *that day* to himself, in 1 Cor. iv. 3–5.

Phil. i. 6.

"The *day* of Jesus Christ" is the period to which Paul pointed the Philippians as the time when God would finish the good work he had so graciously begun. It is the same period as is referred to in a sub-

Digitized by Google

sequent part of this epistle, when he will "change our vile bodies and fashion them like unto his glorious body." Another clear proof that the coming and the day refer to the same period, and that the saints should look forward to *the day*.

Ephes. iv. 30.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The Holy Spirit is the SEAL (see 2 Cor. i. 21, 22,) and this passage carries the hopes of believers forward to that day when the inheritance of which they have now the first-fruits shall be fully entered on. Compare with this text, Ephes. i. 13, 14, and Rom. viii. 21–23.

Psalm i, 4–6.

This psalm contains one of the clearest revelations in the Old Testament of what will take place at the Lord's coming. In verses 1–3 we have a description of the visible or glorious appearing of the great God and our Saviour. The verses 4–6 describe His dealings with His elect people called "*my saints*," (as in 2 Thess. i. 10,) "those who have made a covenant with me by sacrifice." These He directs to be gathered together unto Him, reminding us of Matt. xxiv. 31; 2 Thess. ii. 1. This will be "the day of the revelation of God," when the heavens shall declare His righteousness. (Ver. 6.)

A second party spoken of in this psalm are the literal Israel, who are addressed from verses 7–15. Have we not here God's dealings with a penitent remnant? This is the time of Jacob's trouble, but he shall be saved out of it in answer to prayer. (Ver. 15, with Jer. xxx. 7.)

A third party are dealt with in a very different way. (See ver. 16–20.) This would seem to be a description of the anti-christian faction, towards whom God will then act in judgment.

How completely this whole psalm is opposed to the secret advent theory, and how the view we have indicated harmonises with several New Testament scriptures, will be obvious to those who diligently compare scripture with scripture.

---

1 Thess. v. 4–10.

Those who teach that believers of this dispensation have nothing to do with "the times and seasons," or with "the day" spoken of in verses 1–3, but that they will be removed some time before the day begins, are sore pressed to make the verses which follow agree with their system. Surely the Apostle's teaching here is that the saints of

Digitized by Google

this dispensation will remain until that manifestation of the Lord which will come upon the wicked world as a thief, but will not thus come on those who are "children of light and of the day." It is on the fact that these saints will be here when the day comes, that all the exhortations in this passage are founded.

JOHN xxi. 19.

"This spake He, signifying by what death He should glorify God." Here the Lord Jesus plainly teaches concerning Peter that he would die "when he was old," and so would not be among the translated ones. We also learn from verse 23 that this conversation was well known among the brethren, and that in connection with it a wrong conclusion respecting John had become current. It might, therefore, be confidently inferred by the early Church, that the coming of the Lord and the resurrection of His saints would not take place while Peter was alive. Yet this did not hinder Peter from constantly presenting the Lord's coming as the hope of the Church. When Peter actually became old, he remembered these words of the Lord Jesus; he expected to die, (2 Pet. i. 14;) he foretold things that were to take place long after his death, but previous to the Lord's coming. (2 Pet. iii. 3, &c.) At the same time he taught the saints to live longing for that coming, and also to be ever looking, even as he was, for the new heavens and new earth. With him also the coming and the day were closely identified. What a proof have we in all this that the knowledge of an interval, and the expectation of intervening events, are quite compatible with a real state of looking and waiting.

ROM. viii. 19.

"The earnest expectation of the creature waiteth for the manifestation of the sons of God." These words, as indeed the whole passage, refer to the resurrection or "redemption of the body" at the coming of the Lord. At that time, we are told, "the creature will be delivered from the bondage of corruption into the glorious liberty of the children of God." Now, if when all the sons of God are taken away from earth, the reign of Antichrist, with all its terrors and desolations, is, as some say, yet to be revealed, what a disappointment for creation, what long deferring of those hopes which are here linked with "the manifestation of the sons of God." But it will not be so; the resurrection will not be a secret and silent event, but a glorious *manifestation*, to be followed by a blessed time for the earth and its inhabitants.

Digitized by Google

LUKE xii. 36.

Does not the "*knock*" here refer to some signal of the Lord's personal approach which His waiting saints will discern? Is it not the same as the "*signs*" spoken of in other places, which are likened to the budding of the fig tree? (Luke xxi. 29, 30.) Thus "the wise will understand," (Dan. xii. 10,) and amidst all the dangers of the period true saints will "look up, and lift up their heads, for their redemption draweth nigh." It is evident that Dan. xii., Matt. xxiv., Luke xii. and xxi., all apply to the saints of this dispensation, and all are opposed to the doctrine of a secret coming and rapture.

---

1 COR. xv. 54.

"Then shall be brought to pass the saying that is written: death is swallowed up in victory." Then, even at the resurrection of the saints and the coming of the Lord. And where is this *saying* written? In Isa. xxv. 7, 8. "Thus (says Dr Tregelles) it is a plain fact of revelation that at the time of Israel's restored blessing, and not at a period (perhaps considerably) previous, shall the resurrection take place of 'those who are Christ's at his coming.' The Spirit of God has given us *his own note of time* through the combined testimony of the prophet and the apostle. There can be no coming of the Lord (much more no secret coming) until He appears for the accomplishment of his promises to His ancient people, Israel. "When the Lord shall build up Zion, he shall appear in his glory." (Psa. cii. 16.) Any hope of a previous resurrection must be based, not on Scripture teaching, but upon some thought which has been formed in contradiction to revealed truth."

"This portion of Isaiah speaks, a little further on, of a resurrection at this time. 'Thy dead men shall live,' (that is, the believing dead of Israel—the Old Testament saints;) 'they shall arise my dead body,' this is the literal force of the words. Messiah owns His relation to them; He speaks of them as united to Himself. 'Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead.'" (Isa. xxvi. 19.)*

* The above brief criticisms are from Mr B. W. Newton.

Digitized by Google

Reviews.

Old Truths. Edited by John Cox.

We regret exceedingly to find that this able, interesting, and thoroughly sound periodical is to be discontinued. We should be glad indeed if the editor could see his way to go on with it, and continue his vigorous testimony to our Reformation theology. We extract a page from his "Parting Wish."

"Another feature of this heavenly life is *having the hope fixed on the Coming One.* The margin reads 'the patience of Christ'; and some suppose that the Apostle desired that they might be more and more like Christ in patience. Great indeed is the profit of patience; many commendations are given to it in God's Word, and most profitable is it to its possessors. Patience will be strong and pure in proportion as the soul dwells in love. But while allowing all this, we think the textual reading brings out the true meaning, and certainly it contains a most important truth. The Thessalonians had become impatient as regards the Lord's coming; this had led to the adoption of wrong views, and in some cases to inconsistent conduct, as the verses which follow show. (2 Thess. iii. 6–12.) We should cherish the thought in our hearts that the Lord Jesus will surely come again. We should *love* His appearing, and earnestly desire it. When we consider how often it is mentioned in the New Testament—what blessings, wonders, and glories stand connected with it—that evil will prevail, Satan rule, and death triumph till the Lord's return—surely it ought to be the object of our most earnest desire."

"In every chapter in the two Epistles to the Thessalonians, this coming is mentioned. In this epistle we have set forth, in chap. i. 7–10, the manner of the Lord's coming—what He will give to His waiting people, even '*rest*'—what He makes all who believe to be in that day, even mirrors to reflect His beauty and glory—and what at *the very same manifestation,* He will do to and with His enemies. Then in the next chapter he shows that certain events must first occur, *i.e.*, a fearful apostasy ending in the coming of the man of sin; and then, in the third chapter, prays for them that they might be enabled to wait patiently for the Lord's coming. Holding themselves still, biding God's time, fixing no dates, framing no new systems; and while thus waiting as servants for their Lord, to be diligent in doing His will, finding in this combined waiting and working, loving and looking, their present heaven."

"II. In order to be able to act thus, the best of saints require constant and *powerful help.* We cannot rise to heaven except by aid from heaven. We can only make the love of God our dwelling-place, and the Lord's coming our blessed hope, as we are actuated by the Spirit of truth, the Comforter. Those who will diligently compare this text with Rom. v. 5, xv. 13, and 2 Cor. iii. 17, will, we think, conclude that it is the Holy Spirit who is here spoken of as "the Lord," and that in 2 Thess. iii. 5, as in 2 Cor. xiii. 11, Rev. i. 4, 5, we have a warrant for worshipping and calling upon the Holy Spirit, even as we have for worshipping and calling upon the Lord Jesus; though the more usual course is "through Christ, by one Spirit, to the Father."

Observe the manner of the Holy Spirit's acting: "*direct* the heart," that is the thoughts and affections. The soul of man can only be moved in the right

Digitized by Google

direction by "the power of the Holy Ghost," who acts by that truth which is so full of the love of God, so full of the glory of Jesus as the coming one. He makes that truth appear important, infallible, interesting, and influential; He draws to God, and directs unto His love by teaching. As He "sheds that love abroad," the soul exclaims, "BEHOLD WHAT MANNER OF LOVE!" and "BEHOLD HE COMETH!" The last words of the Lord Jesus, in John xvii., are, "I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them;" and we should connect with this what Jesus says in John xvi. 13, 14, about the Spirit taking of what is His, showing it to His people, and glorifying Himself.

When we are thus led and taught, when we know that God loves us, and because He loves us will not suffer our hopes to be disappointed, and thus make us ashamed, we can wait patiently for all God has purposed, and Christ has promised. It was thus with Christ himself when on earth; there was no halting or hastiness in His hope, because His heart was ever resting in the Father's love. It is thus with Him in heaven, "He sits at God's right hand expecting;" and He expects with patience, because at "God's right hand there are pleasures for evermore." May we not also conclude that in these two, heart abidance in God's love, and patient, unclouded hoping for the Saviour's advent, and their resurrection, the happiness of the separate state mainly consists? If, then, we would be conformed to those who are with Christ, and see His glory, though not as yet fully sharing it—if, higher still, we would be like Him who was our pattern on earth, and is our forerunner in heaven, let our constant cry for ourselves and others be, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

Resurrection from the Dead. By G. GREENWELL. Wrexham. 1868.

A most vigorously-written pamphlet on the millennaac inrontroversy. Let us take a page of it for our readers.*

"This subject, though not in sequence, requires to be cleared out of the way before we discuss the First Resurrection. Besides, the exposition will indicate the literal principles of interpretation which govern this entire work. Our author says, 'The throne from which He exercises His rule is the throne of the Father as respects its *source* and *character*, and the throne of the Messiah as respects *possession* and *administration*.' I have quoted this as a central statement, and in its consideration will notice the passages which he clusters round it.

"That we may have a distinct issue, and come into direct collision, let me say at once that the throne of the Father is not the throne of the *Messiah* in *any* sense. In the association of ideas, several dispensations and corresponding thrones arise before the reflective mind. In the present dispensation, in which we have but the mystery of the kingdom, the Son of God sitteth on the throne of the Father, as the priestly mediator of the new and better covenant. In the dispensation of the 'fulness of the times,' He will sit upon His *own* throne, the throne of promise, reigning in visible glory as King of kings, and Lord of lords. 'The Lord shall be king over all the

---

* Mr Greenwell is author of a no less vigorously-written pamphlet in review of Renan.

Digitized by Google

earth: one Lord, and his name One.' In the eternal state which follows the sabbatism, or thousand years' reign, we reach the most sublime throne of mingled glories, the 'throne of God and of the Lamb,' the final sanctuary of profound peace and everlasting reconciliation. That the Messiah is not on the throne of promise now is easily demonstrated. 'His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father (Father of Eternity), the Prince of Peace. Of the increase of his government and peace there shall be no end, *upon the throne of David,* and upon his kingdom, to order it and establish it with judgment and with justice from henceforth even for ever.' (Isa. ix. 6.) 'Behold! the days come, saith the Lord, that I will *raise unto David* a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.' (Jer. xxiii. 5.) 'He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him *the throne of his Father David,* and he shall reign over *the house of Jacob* for ever, and of his kingdom there shall be no end.' (Luke i. 22.) 'Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall *reign in mount Zion,* and in *Jerusalem,* and before his ancients gloriously.' (Isa. xxiv. 3.) Ezekiel, when he painted the expiring Theocracy, beheld the visible glory leaving the city of God, and hovering upon a mountain on the east side, lingering and reluctant to depart. When Gentile times began, the divine fire vanished, hence that peculiar radiance from the highest was never seen in the Temple of restoration. But Ezekiel was likewise allowed to see the return of the glory in another vision. 'So the Spirit took me up, and brought me into the inner court, and behold *the glory of the Lord filled the house,* and I heard him speaking to me out of the house, and the man stood by me. And he said unto me, Son of Man, THE PLACE OF MY THRONE, and the place of the soles of my feet, where I will dwell in the midst of the *children of Israel* for ever, and my holy name shall the house of Israel no more defile.' (See chaps. xi., xliii.)

Mount Zion is a terrene object, and the man who went on a pilgrimage into the third heavens to seek it, would certainly lose his labour if he lost nothing else. It would be a mixture of burlesque and blasphemy, if we confounded the central *throne of God,* with the local and terrestrial *throne of David.* We might as well journey into the heavens to seek the fountain of Siloah or the river Jordan, to find mount Lebanon or the valley of Jehoshaphat. Our Lord was born king of the Jews, reviled and crucified as king of the Jews; in point of right he was lawful monarch—in point of fact he has never yet possessed the throne of David, or ruled the house of Jacob. That throne he will receive in the Regeneration. 'I appoint unto you a kingdom as my Father hath appointed unto me.' 'Ye which have followed me, in *the regeneration,* when the Son of Man shall sit in THE THRONE OF HIS GLORY, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' We see from such testimonies that the throne of promise, is a throne of visible glory, revealed and established in the Regeneration. Moreover, we likewise see its vital connection with restored Israel in the great unity of the latter day, when throne and temple shine out again in more than pristine splendour, and upon more enduring foundations. As to the distinction of thrones, the following words are decisive. 'To him that overcometh will I grant to sit with me in MY THRONE, even as I also overcame and am set down with my Father in HIS THRONE.' This will be the time when the glorified church and Theocratic Israel mingle their glories in perfect reconciliation, and that great REIGN OF JUSTICE begins, in which the Lord has the heathen for his inheritance, and the uttermost parts of the earth for his possession. In connection with this, a few remarks on the 'rod of iron.' 'Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break [tend] them

with a *rod of iron;* thou shalt dash them in pieces like a potter's vessel.' (Ps. ii.) 'And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a *rod of iron;* as the vessels of a potter shall they be broken to shivers: even as I received of my Father,' (Rev. ii. 26, 27.) 'And she brought forth a man child, who was to rule all nations with a *rod of iron,*' (Rev. xii. 5.) We are quite prepared to say (and the author on whom we comment will perceive how it bears on his curiosity about the infant man of sin,) that the rule with *iron rod* is *appropriated* language. It has no reference to the wicked and wanton rule of any evil being. It is stern rule; but it is the reign of strict and essential justice, and belongs only to the reign of our Lord and His glorified saints when they take the kingdom under the whole heavens.

"In the light of these remarks, the reader may turn to Psalm cx. which our author emphasises. 'The Lord said unto my Lord, Sit Thou at my right hand until I make thine enemies Thy footstool. The Lord shall send the *rod* of Thy strength out of Zion: rule Thou in the midst of thine enemies.' Let me say at once, that our author is all at sea about the *rod* and the gospel. The rod did *not* go forth on the day of Pentecost, nor is there any allusion to the gospel in the Psalm. The day of power and the day of wrath are one. The *rod* of his *strength* is the iron rod of the passages already quoted. The iron rod of triumphal power and immaculate justice will go forth from Zion in the appointed time. Hence we learn that the people who gather not to worship the Lord, and keep the feast of tabernacles, shall be smitten with plagues or famine according to righteous judgment, and the power goes forth from Jerusalem, the centre of authority and glory. 'Sit Thou at my right hand.' How long? 'Until I make thine enemies thy footstool.' What happens then? Simply this, that the Lord leaves the central throne—comes down from the right hand of God, to the throne of Jerusalem, and is absolute and sole potentate on earth. It is from that point that the action and rule proceeds which is pointed out in the Psalm by the rod of his strength passing forth. His enemies are all subjected—some by immediate destruction, some by iron compression, some by the transformation of love. To be subjected and to be entirely destroyed are different ideas. There is, doubtless, during the whole thousand years a smouldering element of evil in the flesh, though justice be enthroned in glory and righteousness rolling like the waves of the sea. But during this grand period the Son of God reigns in majesty and power with His associate princes, and no power of evil comes with hostility to the front, or gathers to a head. At last comes the final trial, when, upon the release of the infernal chieftain, the forces of impiety marshal in sudden insurgency, and meet their destiny in no battle-field, but under the descending fire of God.

"If the matter were not too sad for merriment, we might have rich food for it, in taking up, say the prophecy of Isaiah as a sample, and marking how carefully the authors of the *headings*, followed implicitly by a train of commentators, have perverted all the lessons of the book. Their tender mercies are very cruel; for they have visited Israel with all the *curses*, and the Church with all the *blessings*. Thanking them for such judicial and impartial dignity, combined with fulness of love and depth of insight, we respectfully beg leave to inform them that *the Church* is not to be found there.

"The prophets of Israel saw not that peculiar dispensation in which God calls out and educates the princes and lords of the latter-day monarchy. But they did see with clearness, and paint with fadeless colouring, the restoration of Theocratic Israel, and her supremacy over all the nations of the earth. They beheld the time when volition and power would proceed from that sovereign centre, in counsel not to be despised, and in might not to be resisted. In describing this reality they have certainly left all poetry,

Digitized by Google

Homeric or Miltonic, far behind. No sunrise or sunset glories, no summer fields of light and breathing incense, no midnight sky crowded with shining constellations, can be compared in richness and magnificence with that large and grand historic painting which they have left on the canvas. But what will the reality be? Life from the dead."

A Question in Eschatology. Will there be a Millennium before the Return of Jesus? By JOSEPH A. SEISS, D.D. London: W. Macintosh. 1868.

This is a very able, a very learned, and a very satisfactory work. We thank Dr Seiss for it. The following translation of a German hymn will interest our readers:—

"God hath His blessed gospel given,
To fit our needy souls for heaven;
But most the precious treasure spurn,
Nor care its saving truths to learn.
This is a signal that the end is near.

"True search for the pure Word of God,
By greed and lust for earthly good
Is overborne; and yet men say,
Danger and doom are far away!
This is a signal that the end is near.

"Inventions daily multiply,
Ungodliness to deify,
And by mere human might to seize
Whate'er may bless, whate'er may please.
This is a signal that the end is near.

"The Christian name is greatly praised,
Yet few to pious lives are raised;
In truth, God's laws are all defied,
And man exults in godless pride.
This is a signal that the end is near.

"Where now can brother's love be found?
All lands with robbery abound.
There is no faithfulness, no faith:
'Give me but money!' each one saith.
This is a signal that the end is near.

"Feasting is now the world's chief trade,
And villainies all ranks pervade.
From all restraint each would be free,
And earth is full of infamy.
This is a signal that the end is near.

"Come, therefore, blessed Lord and King,
And with Thee earth's deliverance bring;
Thy creatures from hell's fires defend,
Make Thou of all these ills an end,
And let us see the longed-for Judgment Day!"

Digitized by Google

We give the author's proofs that the old theologians had no idea of a millennium before the Lord's coming.

"Luther wrote, preached, and published, 'This is not true, and is really a trick of the devil, that people are led to believe that the whole world shall become Christian. It is the devil's doing, in order to darken sound doctrine, and to prevent it from being understood. . . . . Therefore, it is not to be admitted, that the whole world, and all mankind, shall believe on Christ; for we must continually bear the sacred cross, that they are the majority who persecute the saints.'

"In his exposition of Daniel xii., he says, 'I am persuaded that the day of judgment must be at the door; for the signs which Christ, and the apostles Peter and Paul, have foretold, are all now well accomplished—the trees are budding, the Scriptures are green and blooming.'

"A guest having suggested to him, that if the world should last, there might yet be many improvements, Luther exclaimed, 'God forbid! it would be worse than all the past. There would arise many other sects, which are now hidden within the hearts of men. May the Lord come and cut all short, for there is no hope of improvement!' Again, he says, 'that the Papal Church should reform is an impossibility; neither will the Turks and Jews. . . . . I see nothing else to be done but to say, Lord, Thy kingdom come!' And again, 'You will ere long see wickedness prevail to such an extent that life will become a heavy burden, and everywhere the cry will be raised, God, come with Thy last judgments!' And again, 'It is my hope that the last day is not far off, and will not tarry many years; for the Word of God will again subside and become obscured, and great darkness come, through want of faithful ministers of the Word, who cannot be obtained. And then the world will become profligate and ungodly, and people will live like brutes and wild beasts, and in all their vicious vulgarity go on as if they were superlatively safe. Then shall the voice ring, Behold the Bridegroom cometh! For God will not and cannot endure it longer. He must punish, with His last judgment, satiety and neglect of His Word, and knock the bottom from the tub.' And still again, 'I will permit no man to take from me my belief that the day of judgment is near at hand. Christ's words and these signs (Luke xxi. 2—537) move me so to conclude. . . . . As I look around me, I have not the slightest misgiving upon this point. Amen.'

"Luther, therefore, had no expectation of a coming thousand years of glory for the Church on earth before the return of Jesus. A millennium of blessedness and light for mankind this side of the day of judgment was heresy to him.

"Melanchthon was of the same mind, as we have already learned from the Augustana and its Apology. His own language elsewhere is, 'The true Church will always suffer persecution from the wicked to the end of time, and in the Church itself the good and the evil will continue to be blended together." A thousand years of such a state as our modern millennialists picture is, therefore, quite impossible, as he had learned the Scriptures. He believed and affirmed, with Luther, that the world was rapidly approximating the day of judgment; that the last times of growing evil and hopelessness had already set in in his day; and that, as he computed, from Daniel and others, one hundred and thirty-two years added to 1868 is the utmost limit to which the advent of the Lord can be delayed. It was, therefore, utterly out of the question that he should approve the modern doctrine of the millennium. He could only regard it, as he also called it, a reprehensible and mischievous conceit.

"Calvin's views were alike decided in the same direction. Having spent a few hours looking through his Commentaries, with respect to this point, we

Digitized by Google

find him clear and positive upon the continued adverse fortunes of the Church in this world.

"In Matt. xiii. 24-43—the parable of the wheat and tares—he says, 'In my opinion, the design of the parable is simply this: So long as the pilgrimage of the Church in this world continues, bad men and hypocrites will mingle in it with those who are good and upright, that the children of God may be armed with patience, and in the midst of offences which are fitted to disturb them, may preserve unbroken steadfastness of faith. . . . . This is, no doubt, a very distressing consideration, that the Church is burdened with the reprobate to the very end of the world; but Christ enjoins on us to exercise patience till that time, that we may not deceive ourselves with vain hopes.'

'So on Matt. xxiv. 30, he writes, 'There is no reason, therefore, why any person should expect the conversion of the world; for at length—when it shall be too late, and will yield them no advantage—they shall look on Him whom they have pierced.'

"So on Luke xviii. 8, he writes, 'Christ expressly foretells that, from His ascension to heaven till His return, unbelievers will abound; there will be almost none to look for Him. Would that we did not behold so manifest a fulfilment of this prediction!'

"Likewise on John xv. 18, he remarks: 'After having armed the apostles for the battle, Christ exhorts them likewise to patience; for the gospel cannot be published without instantly driving the world to rage. Consequently, it will never be possible for godly teachers to avoid the hatred of the world. Christ gives them early information of this.'

"On 1 Tim. iv. 1, we read, 'At that time certainly it could not have been expected that, amidst so clear a light of the gospel, any would have revolted. But this is what Peter says, that as false teachers formerly gave annoyance to the people of Israel, so they will never cease to disturb the Church.'

"On 2 Tim. iii. 1-7, he writes, 'Under the last days, he includes the universal condition of the Church, and informs Timothy what will be the future condition of the Kingdom of Christ [in this world;] for many imagined some sort of condition that would be absolutely peaceful, and free from any annoyance, [just the imagining of our modern millennialists]. In short, he means that there will not be, even under the gospel, such a state of perfection, that all vices shall be banished, and virtues of every kind shall flourish; and that, therefore, the pastors of the Christian Church will have quite as much to do with wicked and ungodly men as the prophets and godly priests had in ancient times. . . . . So then, if at the present day many whom we justly abhor are mingled with us, let us learn to groan patiently under the burden, when we are informed that this is the lot of the Christian Church.

"In a sermon on the same, he asks, 'Why does the apostle, both here and elsewhere, speak of the last days, when he forewarns believers that they must prepare themselves and make provision for many troubles and annoyances? It is because this fancy was so common, that matters would go much better than before; because formerly, the prophets, when speaking of the kingdom of the Lord Jesus Christ, said that everything would be astonishingly reformed, and the world would obey God, that His majesty would be adored by the high and low, that every mouth would sing His praise, and every knee would bow before Him. In short, when we hear of such promises, we think that we must be in a state of angelic holiness, now that Christ has appeared. Many concluded, in their mistaken fancy, that since the coming of the Redeemer, nothing but the most correct virtue and modesty would ever be seen, and that everything would be so thoroughly regulated, that there would presently be no more vices in the world.

Digitized by Google

"And so on 2 Peter iii. 3, he says, 'The meaning is, that the more God offers Himself by the gospel to the world, and the more He invites men to His kingdom, the more audacious, on the other hand, will ungodly men vomit forth the poisons of their impiety.

"There could therefore be no millennium of universal righteousness, liberty, and peace, under his showing. It was all unscriptural fancy to him.

"The same is to be said of John Knox, as the titles, as well as the contents, of some of his papers show. Refer for example to 'A Godly Letter sent to the faithful in London, Newcastle, Berwick, and to all other within the realm of England, that love the coming of our Lord Jesus, by John Knox;' or to 'A Comfortable Epistle sent to the afflicted Church of Christ, exhorting them to bear His cross with patience, looking every hour for His coming again to the great comfort and consolation of His chosen, with a prophecy of the destruction of the wicked. Whereunto is joined a most wholesome counsel, how to behave ourselves in the midst of this wicked generation touching the daily exercises of God's most holy and sacred Word, written by the man of God, J. K.' And in his 'Treatise of Fasting,' which has the additional weight of having been published in the name of the General Assembly, this strong sentence occurs: 'What were this but to reform the face of the whole earth, which never was, nor yet shall be, till that righteous King and Judge appear for the restoration of all things.

"Dr Leonhard Hutter, in his *Compendium locorum Theologicorum ex Scriptura,* delivers his learning of the teachings of the Scriptures, touching this point, to the effect, that 'we cannot be in doubt] that the end of the world is near at hand, for the reason that the signs are, for the most part, fulfilled, which the word of the Lord and His apostles has given as the precursors of the end;' showing that he could admit no such doctrine as that of a glorious millennium before the return of the Lord.

"Dr Nicolas Hunnius, in his *Epitome Credendorum,* expresses himself in similar language. He held that the day of the gospel was nearing its close; that 'the last times are to be evil and not prosperous;' that 'the devil is to manifest himself in his most heinous shape as the end approaches;' that there is to 'be severe war against the saints, besides many devilish temptations;' that 'the Church on earth is like the ship in which Christ sat, which was covered with the waves, and ever surrounded by enemies on all sides;' and that 'Antichrist shall be taken away as soon as the Son of man comes to judge the world,' but no sooner. He knew of no place for a millennium of any sort before the return of Christ, much less for one of universal and uninterrupted blessedness and triumph for Christianity.

"Dr John Andrew Quenstedt, in his *Theologia Didacticopolemica,* declares himself directly to the point: "Nullum terrenum regnum et vitam omnibus spiritualibus et corporalibus deliciis affluentum, *ante consummatum judicium,* esse expectandum, ut somniant Chiliastæ.' A millennium, abounding in whatever delights, on this side of the day of judgment, was to him an empty dream, and an unchristian delusion."

Life of the Rev. John Milne, M.A. By HORATIUS BONAR, D.D. J. Nisbet and Co.

We would call attention to the notices throughout this volume, bearing more or less directly on prophetic truth. Mr Milne was a man above many for devotedness, energy, zeal, spirituality, and fervour. In his later years, he embraced very warmly the great truths connected with Christ's Second Coming. We throw together some of his choice sentences:—

Digitized by Google

"I was much struck to-day with the morning light. A cloud suddenly broke in the east, and there was in a moment a glorious burst of radiance. So sometimes, the truth works quietly in the heart, and then suddenly breaks forth, and the happy man knows that the kingdom of God has come. So it will be with the beloved. Sometimes, when all seems dark, the heavens will rend, and the sign of the Son of man will appear. May we, in coming joy and sorrow, be able always to say, Amen, even so come, Lord Jesus!

"To look forward to the Lord's coming, when He will rest from His labours, be fully glorified, fully gladdened, when the whole body will be gathered in,—that is the true Christian spirit.

"I have been thinking that the Lord's coming is strangely overlooked by most. It seems as if Satan contrived to spike the battery.

"I think Satan hates peculiarly Messiah's CROWN. 'Yet have I set my King upon my holy hill of Zion.'

"I can sympathise with those who cry, 'Lord Jesus, come!' Oh, quickly come, and take the kingdom to Thyself.

"Watching unto prayer, with thoughts of Him and His coming.

"Christ is the King excluded from His dominion, while the usurper occupies His throne. The believer is a loyalist in the kingdom during the usurpation. What can He join with in the world? His heart is with his absent King, his hopes all centred in His return. The whole course of the kingdom has but one character in his eyes, as not knowing Him whose right it is.

"A walk by faith seems to the world void of common sense.

"As a general rule, the more deeply religious men become, the calmer and more steadfast they grow. Joy of feeling is direct, but often turbid, temporary. Joy of calm, steadfast doing is safer; steals gently in, and is, 'I am with thee.'

"If we are prepared to shine, God will find the candlestick; if we are prepared to work God will find us something to do. Only be ready and willing for anything.

"When my body, that played so great a part in my temptation, sin, and shame, and was the busy and eager servant of my depraved spirit, is restored to me incorruptible, what a triumphant proof that I am wholly redeemed!"

The Last Adam. By LIEUT.-GEN. GOODWYN. London: Partridge.

Though we do not assent to some things in this volume, yet we give the concluding paragraphs as worthy of all attention:—

"I pause here to ask ministers of the Gospel of all denominations, who point to the Word of God as the only true source of this ministry, if 'THE KINGDOM OF GOD,' in addition to or in connexion with 'THE NAME OF JESUS,' is the subject at any time of their addresses to the fallen sons of Adam? is the preaching of the Apostles their example? Do they inform sinners of the light, the condition, and high privileges they may be '*translated into*,' as well as the 'power of darkness' and terrific doom that they are '*delivered from*,' by the Gospel? Does their proclamation of 'glad tidings' extend beyond simple salvation through the name of Jesus? Is the Gospel of the Scriptures not only a Gospel of justification by 'faith in God, who raised up our Lord Jesus Christ from the dead,' but also of the believer's acceptance into *the same grace* or favour with God in which Christ himself, Divinely excellent in moral glory of character and spotless holiness of Person, now stands within the vail? Is it not, moreover, such revealed tidings of His High Priestly Sovereignty, as the Son of God in glorified Humanity, 'The

Last Adam,' and of the oneness of His Royal Priestly Bride in Him, as is calculated to beget 'rejoicing in hope of the glory of God?' Is *all* this the subject of ministry? It ought to be, according to the command of the Divine Master, for nothing short of this is 'the whole counsel of God,' or the full Gospel of 'the riches of His grace,' (Rom. v. 1-3.) Preparation for heaven—often presented as the vapoury, immaterial fabric of a vision—may be the matter of sermons; but is this, or can this be brought to bear on the Christian life so as to engender a power of holy walk and conversation *in view of a coming Epiphany of glory in the material Kingdom of the Scriptures?* (Titus ii. 11-14.) Is there offered such a '*substance* of things hoped for' as shall constrain to the transfer of the affections from things of time and sense on earth, to faith on yet unseen and heavenly blessings which are concentrated in Christ at the right hand of God? (Heb. xi. 1; Eph. i. 3; Col. iii. 1-4.) Is the warning to the disobedient and ungodly couched in such terms as to show the terrible result of disobedience to consist in 'everlasting destruction *from the presence of the Lord,* and *from the glory of His power,*' because in solemn contrast with the hope of the children of God? (2 Thess. i. 6-10;) and is there such a consoling exhortation to believers in regard to the Second Coming of the Lord to His Kingdom, in supercession and removal of the ecclesiastical, secular, and social evils of the present state of affairs, which they do not hesitate to deplore and condemn?—Is there not failure somewhere, a solemn responsibility resting on those who take up the office of ambassadors for Christ, and either darken or omit a principal feature of their embassy? Is there any *real* meaning in those words which the Lord Jesus taught His Disciples to use, '*Thy Kingdom come,* Thy will be done *on earth,* as it is in heaven,' as expressive of holy, yearning desire; or is that prayer merely used *as a form,* because it bears the title of *The Lord's Prayer?*

"In great earnestness, as desiring 'the edification of the saints *in love,*' I submit this matter to all evangelists, pastors, and teachers, who will have to give account of their stewardship both in regard to the matter as well as the manner of its execution 'before the judgment-seat of Christ!'"

The Time of the End: its Antecedents and its Character. The Fundamental Dates of Predictive Chronology. By the Rev. JOSEPH BAYLEE, D.D., Principal of St Aidan's Theological College. Birkenhead: Ward. 1868.

This, like all Dr Baylee's works, is very suggestive, and contains valuable criticisms. Here are some remarks on Ezekiel's prophecy regarding Gog:—

"One of the most remarkable predictions of the Old Testament is Gog's invasion of the Holy Land. It stands out in great prominence, and enumerates more in detail the nations who are to compose the last confederacy than is to be found elsewhere. It has one remarkable link of connexion with all the former prophets:—

"'Thus saith the Lord God: Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?'

"Gog is not mentioned by name in any former prophet, and therefore we must identify him with all that is predicted of the last invasion of the Holy Land.

"As a proper name Gog is only used here and in Rev. xx. 8; but its root gag means the top of anything. His name, therefore, is metaphorically the completer of all those predictions. In the Apocalypse Gog is spoken of as a nation, and is joined with Magog to denominate the nations that dwell in the four corners of the earth, who are to be led by the devil against the camp of the saints at the close of the 1000 years, (Rev. xx. 8.)

Digitized by Google

"That passage removes a great difficulty from this prediction of Ezekiel. Gog is here said to go up to the land of unwalled villages, to Israel brought back from the sword and dwelling safely. We have already seen that the great invasion is to precede the restoration of the Jews to their own land. But taking this double view of Gog, as an individual and as a nation, and remembering that there is to be a second invasion at the end of the 1000 years, we are enabled to see a complex revelation in this chapter. We have a remarkable parallel in Joel's prophecy. He predicted a former and a latter rain, which involves the necessity of two periods. He then goes on to describe the results of the outpouring of the Spirit in language which in its fulness can only belong to the second. Yet we have the authority of St Peter for applying it 'moderately' to the first outpouring. In the 9th chapter of Zechariah we have predictions so intermingled that no Jews before the first advent could have disentangled them. Our Lord having fulfilled part enables us to eliminate that part, and to assign it to His first advent, reserving the remainder for the second advent. Time has enabled us to do this respecting the description of Judæa as given by Ezekiel, and to refer it to the second advent in all those circumstances which belong to a settled condition of the Holy Land.

"Ezekiel begins his prediction thus:—

"'And the word of the Lord came unto me, saying.'

"This is the usual preface to an entirely new prediction.

"'Son of man, set thy face towards Gog, the land of Magog, the Prince of Rosh, Meshech, and Tubal, and prophecy concerning him.'

"Ezekiel was probably at that moment among the captive Jews at Chebar, in Babylonia. Looking northwards, Scythia with all its indefinite extension would be before him; 'Set thy face towards the land of Magog.' That land was in the sides of the north—*i.e.*, stretching all along the north quarters, (c. xxxix. 2) an indefinite extent of country exactly answering to our idea of the ancient Scythia.

"Ezekiel then describes exactly Gog's principality—Prince of Rosh, Meshech, and Tubal. Our version takes Rosh for an adjective—chief. If it were so, I think it should have an article. The LXX render it as a proper name—Γώγ, ἀρχοντα Ρὼς, Μοσοχ, και Θοβὲλ—Gog, the ruler of Roos, Mosoch, and Thobol. The *sk* in the termination of Scythian names is a Russian addition. The present native name of Tobolsk is Thobol. We know the great attention paid to geography at the time of the Septuagint Version, and their rendering is of great authority. Its harmony with the present Russian Empire is truly wonderful. Roos describes the north-western parts of that empire from St Petersburg towards Moscow; Mosoch from Moscow eastwards: Thobol, Tobolsk and what we should somewhat indefinitely call Siberia.

"Here then are the land and the prince thus awfully addressed by the Lord's prophet.

"'And say, Thus saith the Lord God, Behold, I am against thee, O Gog, Prince of Roos, Mosoch, and Thobol.'

"What an awful declaration! Gog, gathering the nations together in all the pride of his power, and in all the fury so described by Daniel, has that awful judgment suspended over his head, Behold, I am against thee, saith the Lord God! The usual phrase for the Lord God is Jehovah Elohim; here it is Adonai Jehovah—*i.e.*, the Great Ruler of the world; Jehovah—*i.e.*, the Saviour.

"'And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords.'

"'I will turn thee back.'—Thou mayest invade my land, but thou shalt utterly fail. I am against thee, and will leave but the sixth part of thee, (c. xxxix. 2.) The LXX has 'I will lead thee.' The Chaldee Targum para-

Digitized by Google

phrases 'I will mislead thee.' The word is the noun sex used as a verb, and therefore our translators have kept more closely to the original, as if 'I will sixth thee.' If this have the same signification as our word 'decimate,' it would imply the destruction of only one-sixth, which would of itself be a terrible destruction of human life.

"*That Day:*" *Lectures on Isaiah xii.* By Rev J. W. REEVE, M.A., Trinity College, Cambridge. London: James Nisbet and Co., 21 Berners Street. 1868.

This is a practical, not a prophetical work; but the following paragraph will be found profitable:—

"Brethren, if you ever come to be an actual, visible inhabitant of Zion, what will have been done in you? Your will will have been made to run in exact conformity to the will of God; not merely yielding to, or satisfied, with, His will, but rejoicing and glorying in it; seeing it to be the perfection of holiness, and justice, and grace, and love; so that there will not merely be the 'Amen' of submission, but the 'Alleluiah' of praise for all that God has done. Your mind and intellect will have been enlarged to a capacity to take in and admire all God's works—especially the work He has done for you in the gift of Christ, His life, His death, His resurrection, His ascension; His blood shed for you; His one sacrifice for sins for ever;—the whole work of redemption will be a source of endless admiration and praise. And then the work also of the Holy Ghost in you—sanctifying you and all the elect people of God. Then you will know what defilements He has cleansed away; what sins He has pardoned; what self-will He has overcome; what pride He has subdued; what humility, meekness, and love He has implanted instead. You will have been enabled to understand the way in which He has led you; often so contrary to the path that you would have chosen, often so rough and painful, but which has issued in leading you 'by a right way to a city of habitation.' You will have been enabled to approve all His counsels, and see their exact adaptation, not merely to your own particular case, but to the case of all the Church at large. Your heart, too, will have been made equal to a love—like, indeed, to His love in kind, though immeasurably less in degree, which will be welling forth without restraint on all the assembly present. Your restored spirit will have thrown off the darkness, corruption, and infirmity which have so long hindered it from being what it was when God first gave 'the breath of life,' and made man 'a living soul.' Your whole power will have become equal to the happy, blessed service demanded of you—to serve the Lord with gladness, and to follow the Lamb whithersoever He goeth. Every note of your soul will re-echo God's love, and grace, and sweetness. And God will look at you as the work of His own hands, fashioned by His Spirit; He will see you in Christ, and Christ's work in you; He will be satisfied in you, and you in Him. We read that 'we shall be like Him, for we shall see Him as He is.' Then the many years of toil and suffering will be over; the strugglings and strivings after conformity will be ended; then glory will have burst upon you, and you will all then with open face behold the glory of the Lord, and see that you are changed into that very image by the Spirit of the Lord. Then the contrast over which you have so often and so deeply mourned will exist no longer; the endless failings which have so often disheartened you will all be swept away, and your eye, opening on glories unspeakable, will see 'the King in His beauty.' You will see yourself so unlike what you used to be—no longer unholy, no longer unheavenly, but holy, heavenly, pure. You will see your Saviour glorified in you, and yourself glorified in your Saviour. You will behold His face in righteousness; you will stand before Him in His likeness; and, as one has said, 'your first look in heaven

Digitized by Google

will be at Him, and the second at yourself; and seeing yourself in His likeness, you will be able to say what you never could before, 'It is enough; I am satisfied.'

The Recent Doctrines of the Five: Mr Darby's New Bible, and its Announcements. By "One who writes on behalf of many." London: W. Mackintosh, Paternoster Row. 1868.

This is a most melancholy pamphlet, as showing the downward progress into Socinianism of Mr Darby and his followers. Here are one or two extracts:—

"Bad as are the doctrines already sketched, and which no context can justify or alter, yet even these are to our thinking surpassed by the corruption of Holy Scripture. The reader must know that Mr Darby has made a new version of the New Testament for his people, and has emptied those passages on our Lord's divinity, where divine worship and honour are given Him and accepted by Him. Endless blunders, errors, mistranslations, confounding of moods, tenses, prepositions,—do not so much surprise us. They simply show that antiquated scholarship does not make a man in the present day equal to the literature of the subject. But positively vicious renderings on the side of Unitarian divinity we did not expect. Renderings perfectly gratuitous in themselves. The Unitarians published in 1808 (Longmans, London) a version of the New Testament, which they called 'An Improved Version.' In this 'improved version' they translate the word *worship*, in reference to Christ, as *do him obeisance*. Mr Darby translates it, *do him homage*. It is the same word as is used in John iv., in reference to God the Father, where our Lord says to the woman of Samaria, 'God is a Spirit, and they that *worship* him must *worship* him in spirit and in truth,' &c.

"The word has a higher and a lower sense in Greek as in English: when it refers to what is divine, *worship* is used in the higher sense; when it refers to what is human only, it is used in the lower sense, as when the Lord Mayor, or the Magistrate is styled, 'his worship.'

"Now, the Lord, in the days of His flesh, received that prostration of soul, and that adoration of heart, which was due to Him as the promised Messiah, and He accepted it. There was an afflicted remnant in Israel, and some strangers from among the Gentiles, that with visible worship sought relief from Him, acknowledging Him as the Messiah of whom Moses in the law and the prophets did write, but whom the rulers and the nation were refusing. Such was Jairus; such was the Samaritan leper; such were the wise men from the East; not to speak of His disciples, who saw Him walking on the sea, and afterwards stilling the tempest, and 'worshipped Him, saying, Of a truth thou art the Son of God.' For of Him it was said by the prophet, 'Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall *worship*, because of the Lord that is faithful, the Holy One of Israel, and he shall choose thee,' (Isa. xlix. 7.) Who will say that the worship of the Messiah of Israel was to be mere obeisance or homage? Divine worship was claimed for Him by the prophets, and divine worship He got and accepted, as the Messiah and the Son of God, in the days of His flesh. Now, why the Unitarians should empty the passages of their force, we know well; but why Mr Darby should empty them of their force we know not; and if this be not siding with Unitarians, what is it? The words are put in italics in both versions, to call the eye of the reader to them.

"The Unitarians and Mr Darby when rendering the Greek word *Proskuneo* in their respective versions, in reference to God the Father, (John iv.,) trans-

Digitized by Google

late it *worship*, as the authorised version; when in reference to Christ, they translate it, *do him obeisance,—do him homage*, as the following will prove:

"UNITARIAN VERSION, "Called 'An Improved Version.'	"MR DARBY'S VERSION.
"Matt. ii. 2, 10, 11.	"Matt. ii. 2, 10, 11.
"Where is he that is born King of the Jews; for we have seen his star in the east country, and have come *to do him obeisance*.	"Where is he that has been born King of the Jews, for we have seen his star in the east, and have come *to do him homage*.
"And when they saw the star, they rejoiced with very great joy. And when they were come into the house, they saw the young child, with Mary his mother, and fell down and *did him obeisance*.	"And when they saw the star, they rejoiced with exceeding great joy. And having come into the house, they saw the young child with Mary his mother, and falling down *did him homage*.
"Matt. viii. 2.	"Matt. viii. 2.
"And behold a leper came and *did him obeisance*, saying, Sir, if thou wilt, thou canst make me clean.	"And behold a leper came and *did homage to him*, saying, Lord, if thou wilt, thou art able to cleanse me.

"In the *Apocalypse*, God and Christ, as objects before the worshipper, so interpenetrate each other that they cannot well be distinguished at times. And so Mr Darby renders the same word sometimes *worship*, sometimes *homage*, in that book, as he himself tells us. The Unitarian version renders the word uniformly in the Apocalypse as *worship*. But in the note to Rev. v. 14, it adds that it was not true worship, but homage, that is there given to Christ; and this is the very word Mr Darby uses, translating it, 'The elders fell down and *did homage*.' When Mr Darby thinks the immediate object is God the Father, he translates the word, *worship;* when he thinks the immediate object is Christ, he translates it, *do homage*. This is the rule he has followed in the *Apocalypse*, as any one can see who looks into it. They are not mere capricious renderings at random, but done on a system. In this he shows more acuteness than the Unitarians, who translate the word, *worship*, all through that book, but in the notes say that in reference to Christ it is to be taken in the lower sense, and means *homage*. With few exceptions, they thus row in the same boat all through the New Testament.

"It is a saying in the literary world, that poverty throws a man among strange bedfellows. Mr Darby indeed wrote an article in the 'Bible Treasury,' (July 1862,) in defence of his rendering, every paragraph of which was wrong from first to last. Suffice it here to say, that Wetstein is his great authority, and every one knows Wetstein's Unitarian proclivities. Then Belsham and Darby follow Wetstein in reference to Athanasius. Belsham was a notorious Unitarian divine at the beginning of this century. They each refer to the famous passage quoted by critics from Athanasius, and make Athanasius say what he never said. Thus we find that one section of the Unitarians try to get rid of the text by reading it *Lord* instead of God with the *Improved Version;* another section knowing that evidence is against this, admit that *God* is the true reading, but in order to neutralise it add words not in the Greek at all, viz.: *of His own Son*. With this last section Mr Darby agrees, and gives exactly the same reasons they give. Belsham and Darby follow Wetstein, and Wetstein in quoting the passage from Athanasius against the Arians, puts in his own and omits the words of Athanasius in the middle of the sentence. Wetstein, in the following sentence, omits the words *without flesh*, and thus alters the whole passage.

"The words of Athanasius are—'The Scriptures nowhere speak of the blood of God *without flesh*, nor of suffering and rising again *without flesh;* they are Arians who dare to use such expressions.'

"And again, 'But the Holy Scriptures, speaking of God in the flesh and of

Digitized by Google

the flesh of God do mention the blood and suffering and resurrection of the body of God.'

"The reader will see the subject discussed and the quotations given at length in *Burton's Testimonies of the Ante Nicene Fathers*, an Oxford class-book easily got. And what is more to the point still, Athanasius himself more than once quotes Acts xx. 28, and expressly reads, 'The Church of God, which He hath purchased with His own blood.'

"From this we can easily judge, how far Mr Darby and the Unitarians have falsified Athanasius in order to empty and destroy the passage.

"It is nothing to the purpose, Mr Darby telling us that he doubts not the divinity of Christ. So much the worse then to side with the Unitarians in corrupting Scripture upon the subject.

"If 'separation from evil be God's principle of unity,' we wonder if they think these things to be evil or good!

"There is such a thing as putting evil for good and good for evil, darkness for light and light for darkness, as the prophet says.

"But while people pronounce hard condemnatory speeches against others, and at the same time harbour the most disgraceful and evil things quietly amongst themselves, it is only an additional testimony to the fact that one of the easiest things to get up in religion is a false conscience; a conscience which makes party principles the standard, and weightier matters as nothing. Tithing mint, anise and cummin, and omitting judgment, mercy, and faith, was not confined to the Jews in the Lord's time. It is a principle common to all times.

"For years back we have heard a great deal about 'defilement' and 'loose principles,' and 'loose meetings.' Mr Darby and his followers have with the most untiring zeal and pious scrupulosity denounced 'the letter of the ten,' anathematised 'the wickedness' at Bristol. Be it so. But what part of 'the letter of the ten'—or what 'wickedness'—or what 'defilement' at Bristol, is within ninety degrees as defiling and evil as those *doctrines of the five* above sketched, and the Unitarian renderings of Mr Darby's new Bible?

"Let them tell us if they can. But let us not be deceived. God is not mocked. We have given word for word those doctrinesthat have for some years been reiterated, defended, published, and circulated in twenty different ways at home and abroad, but never yet, as far as we know, acknowledged as evil, withdrawn, retracted, or confessed. If any one then asks us about 'the letter of the ten,' or about 'Bethesda and Bristol,' we shall reply when they tell us what they have done that can compare with these evil doctrines, and these evil Unitarian tendencies, in the destructive criticism of the New Testament, adopted by Mr Darby and accepted by his followers.

"No man in former days had greater knowledge than Balaam, but he did not love the people of God,—'knowledge puffeth up, but love edifieth.' No man in modern days had greater knowledge than Irving, but it was mixed up with extreme error and evil, under the semblance of peculiar light."

Extracts.

Earthquakes in diverse places—The great earthquake in Peru.

The following extract from a letter just received from a townsman residing in Lima, and written a week after the occurrence of the earthquake, will be interesting to our readers:—

Digitized by Google

"You will have heard by telegraph before this reaches you of the almost total ruin of a large tract of this beautiful but long-afflicted country. I presume the names of the chief cities and towns that have suffered have been given, and I seize the present opportunity to add a few particulars. Arequipa was a splendid city, and the focus of all revolutions; built entirely of hard stone, and in the arch style, to resist earthquakes. It dates from the reign of Ferdinand and Isabella, and has stood many an earthquake till this one. Had it not been for a grand volcano, 'the Misti,' which is quite near, and almost always active, all would have been lost. I spent a day lately in Arica, a beautiful ancient town, and before its destruction full of splendid gardens; a great river has now made its appearance, and flows peacefully over the former dwellings. Huancabelica, two hundred and fifty miles from it, was last week a flourishing inland city of twenty thousand inhabitants; a dead black lake now occupies its site. Iquique, I hear, is in such a ruined state as to be almost unrecognisable. Away up in the sandy plain behind Arica, where the Indian used to shear his sheep, and gather in his harvest of maize, lie now steamers and ships! There is really something awfully, overpoweringly grand in such an upheaving of that nature which we are so apt to look upon as stable and immovable. What a convulsion when the 'eternal hills' themselves seem to totter! A convoy of Indians, who were bringing down to Lima from the mountains mules laden with wool, relate that at the moment of the earthquake (they passing through the valley) the high mountains on each side leant towards each other, as if in the attitude of *salaam*, twice over, and retired! The poor Indians threw themselves on the ground, appalled at the sight. According to the latest date, the space (sea and land) affected by this gigantic earthquake is set down at five hundred and fifty thousand square miles; from which, I think, one would not unreasonably infer that this is one of the greatest convulsions of nature, in its present state, that has ever taken place; and one can easily foresee what learned comments will be made upon it in Europe. Humbolt's 'Cosmos' is in everbody's mouth; and people who till now never heard of him, are now ready to swear by him. It appears that his observations, when he was on this coast thirty years ago, led him to infer by analogy, and on the theory of a supposed kind of arithmetical progression distinguishing all past great earthquakes in this region, that somewhere about this year, a great catastrophe would take place, followed by a change of coast line. Some of his new disciples go so far as to affirm that he 'prophesied' that what had now happened would occur exactly at the time at which it has occurred; and farther affirm that he predicted that San Sorenzo and Callao would disappear, and Lima become the port of the Pacific! —a prediction which, if made, has not come true—for which let us be thankful. Mr —— tells me a strange story. It is, that their principal clerk, a quiet old gentleman, was swept away from his desk before his eyes, and never seen again. He says it was all the work of a moment, instantaneous as the sudden blackness, the terrific gale, and the tremendous roar of the sea. So sudden and terrible was the visitation,

Digitized by Google

that many positively believed that the last day had actually come. And no wonder they did. Rarely indeed does such a scene occur, so solemn and so august; markedly manifesting as it does the Divine power, and telling man most emphatically of his helplessness. It is said that there will be a general emigration from all the united cities to the capital. Meantime the *savants* are comforting us with the assurance that there are such fiery elements beneath our feet that the utter destruction of this coast is only a matter of time, and cannot be very far in the future."—*Greenock Advertiser.*

Pan-Religionism.

In the following "proposal" the London Satirist has merely given expression to the infidelity which is lurking in the minds of thousands. He calls it :—

"NOTION FOR THE FUTURE."

Suggested by a proposal for the Equality of Establishment, and support of all Religions by the State.

St Paul's. 1875.

Devotions for Sunday next will be as under :—

4 A.M. Parsee worship of the Sun in the golden ball. Mahommedan salutations in the dome.

5.30 to 9. Low Masses in the Crypt for the use of Catholics.

5 to 6. In the Nave. Fakeers.

8. Early Celebration according to Ritualistic use, without organ in the *choir*. Hindoo sacrifices in a side chapel.

9. Irvingite Celebration, with organ and incense. Jews daily Temple service in side chapel.

10. Dutch Protestant Service in the choir.

10.30. Wesleyan Service in the Whispering Gallery.

11. High Mass, with full instrumental accompaniment under the dome.

Grand Morning Service, (entire,) according to Ritualistic use, in the Crypt. Incense, lights, and organ.

High Church Choral Service, according to Collegiate and Cathedral use. In East-end Aisle.

Morning Prayer, &c., with Psalms, sung according to the Broad Church mixed rite.

Plain Morning Prayer, with Hymns, according to the Evangelical or Low Church use. Sermon. West end.

North end. High Mass, according to the rites of the Greek Church.

South end. The same, according to the rites of the Russo-Greeks.

Mormon Morning Service in the Sacristy.

Presbyterian Service in the North-east end.

Digitized by Google

Afternoon. 1 P.M. Anabaptists in the Baptistry.

1.30. Congregational Morning Service any part of the Church. As this is the general dinner or lunch time.

3. Lutheran service in the Nave.

3.30. French Calvinists in the North end.

Shakers at 4.30. Merry Zuinglians at 5.

The Buddhist Choral Service will be at 2 P.M.

Dancing Dervishes at 8 P.M. Tom-toms, no organ. Under the dome.

ANNOUNCEMENTS.

Due notice will be given of the next Juggernaut. All applications on the subject must be made to the Right Rev. E. T. Smith, Dean of Cremorne, under the new Multiformity Act.

Aztec Grand Act of Worship every Wednesday at the Agricultural Hall.

Ninevite Temple Ceremonies and Complimentary worship of John Bull at the Crystal Palace in the Nineveh Court every Monday, 11 A.M.

N.B.—The numbers being at present insufficient to enable the Pure Pagans to obtain such Government subsidies as have been granted to all other Religious Bodies, it is earnestly requested that those Ladies and Gentlemen wishing to restore the glories of the Capitoline Jupiter and the mysteries of the Bona Dea, will at once register themselves at the temporary office of the Pontifex Maximus, two doors from *Bell's Life*. Augurs always in attendance; ring right-hand bell. Good supply of fowls kept on hand.

Tuesday and Friday. The Druids in Hyde Park. With sacrifices. Weather permitting.

Thursday in every week throughout the winter months is to be devoted to the worship of Thor on the banks of the Serpentine.

Fallacies of Geologists.

"It is worse than conjectural, it is improper and unfair, to take for granted the *entire* connexion of the era of the mammoth and the era of man; yet, though perhaps the end of one did but touch the beginning of the other, they are assumed by some to be identical throughout. Even were they identical, it would be equally unfair in a man of science to give his unscientific readers the impression of a real connexion between their (the human) era and the glacial era, by speaking of one period *approaching* another, simply because one is known to precede, and the other to follow. Geologists, too, of all men, who do not scruple to talk of millions of years in the lapse that may have taken place between successive deposits; and however ingeniously we may conjecture, however plausibly we may suggest, we know that, according to present facts, there is between man and the glacial era an unbridged gulf of separation.

"Yet one thing is most certain, many existing-species of plants and

Digitized by Google

animals are exceedingly old, many existing species of fossils are old beyond all computation. We can trace recent shells past the glacial period, up through Pliocene and Miocene to Eocene deposits, and find four per cent. of them even there. Let no honest blunderer suggest that all these formations might be included in a period of seven thousand years. He might as well try to concentrate noontide sunbeams into the wick of a tallow candle. They are incalculably older than this; yet they contain certain species of recent shells, mixed with many others which have long passed away. We must therefore acknowledge that there is no exact line of demarcation between existing and extinct species. But is it necessary to the orthodox interpretation of Scripture to suppose that there must be such a line? Say that the earth was growing depopulated in its period of disturbance and cold, while lower types of life still flourished in the seas, was the Creator to wait until every species had died out? or was He to turn destroyer, and wantonly annihilate them? Yet what other course remained, but to introduce the new forms amidst the lingering old ones? But we are expressly reminded that the Bible says that all things were created in six days. Let us not try to evade this difficulty, as some people do, by saying that the Bible was given to teach us, not spiritual, but scientific truth, for if the Bible was given to teach us the highest sort of truth, we cannot suppose it was meant to teach us error of any kind. Yet it must happen sometimes that a *brief* notice *which gives a true general impression makes no allusion to exceptional details.* We conclude that the Almighty meant to reveal to us that not very, very long ago, He rearranged and settled the world, and covered it with new life, preparatory to the introduction of man. If there were in existence lingering forms of older life—a few on the land, many more in the sea—we can scarcely suppose that such a fact would have been revealed to Moses. He received a history of the new order of things, while the remnants of a past order of things had no place in the record. In such a case *the apparent incorrectness is not that of a false assertion, but that of a general statement, which takes no cognisance of exceptions.* We must remember that the number of still existing land animals and plants which have come down to us from earlier times is comparatively small, while the extinct elephant, rhinoceros, hippopotamus, bear, lion, hyæna, stag, &c., the lingering remnant of an ancient fauna which actually came in contact with man, seem to have died out rapidly, as though their existence were not in harmony with the new order of things.

"There may be a real and broad difference where there is no precise line of demarcation. We ought to be told what proportion of our one thousand six hundred and fifty species of living mammalia has ever been found fossil; but this information is not supplied by Lyell, nor by Jukes, nor Ansted, nor Phillips, nor Hugh Miller. Lyell admits that the Miocene and older Pliocene deposits often contain the remains of mammalia, reptiles, fishes, exclusively of extinct species; and Agassis tells us that, with one exception, he has never found any *recent forms among fossil fish.* These are broad differences. If we

Digitized by Google

admit that among the mollusca a large percentage of existing forms have come down from earlier times, there is strong evidence to be found in other departments of organic nature in support of the opinion that a large introduction of new species has been *a very recent event* in the world's history."—*Anonymous Review of Lyell.*

Poetry.

THE COMING REIGN.

King of kings ! ascend Thy throne,
Visit this thine earth again ;
Gird Thy sword upon Thy thigh ;
Take Thy mighty power and reign.

King of nations ! claim this world,
With its kingdoms for Thine own ;
Raze each rebel fortress here,
Level every hostile throne.

King of Israel ! now arise,
And rebuild Thy Salem's walls;
Gather Jacob's scatter'd flock ;
Hear Thine Israel when he calls.

King of saints ! Thy ransom'd own,
They the members, Thou the head
Speed the great deliverance,
First begotten of the dead !

King of glory ! King of heaven
King of earth ! arise and reign ;
All creation sighs for Thee ;
Visit thine own earth again.

King Eternal ! Son of God !
Earth and heaven shall Thee obey ;
Principalities and powers,
Own thine everlasting sway.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS, EDINBURGH.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

APRIL 1869.

Art. I.—DEATH AND HADES.

Rev. xx. 14.

It is of His two chief enemies that God here speaks, "death and *Hades*," or "place of the dead," for such, and not *hell*, ought to be the rendering of the latter of the two words.

This is not the first time nor the only place in which they are thus classed together. There is a striking series of passages, running through all Scripture, in which they are named as allies, fellow-workers, in the perpetration of one great deed of darkness from the beginning. Often are death and the grave (or Hades) in the lips of Job. David thus speaks of them: "In death there is no remembrance of thee, in the grave who shall give thee thanks, (Ps. vi. 5.) Solomon thus uses them in figure: "Love is strong as death, jealousy is cruel as the grave," (Cant. viii. 6.) Hezekiah thus refers to them: "The grave cannot praise thee, death cannot celebrate thee" (Is. xxxviii. 18.) Isaiah thus mentions them in their connexion with Messiah: "He made His grave with the wicked, and with the rich in His death, (liii. 9.) Hosea thus proclaims their awful fellowship in evil: "I will ransom them (His people) from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes," (xiii. 14;) Paul thus takes up the language of the old prophets: O death, where is thy sting; O grave, where is thy victory," (1 Cor. xv. 55;) and then, as the summing up the whole, we have these strange words of the Apocalypse: "Death and the grave delivered up the dead

Digitized by Google

which were in them ; . . and death and the grave were cast into the lake of fire."

These last words accord strikingly with those in Hosea ; yet they are not meant as a mere quotation or reference, but as an intimation of fulfilment, an announcement as to the way in which God is to execute His threat. "O death, I will be thy plagues, O grave, I will be thy destruction," is the old prediction ; and of this John records the awful fulfilment : "Death and the grave were cast into the lake of fire." This is the end of that awful death-power which was let loose in Paradise, and which has continued to exercise dominion upon earth, through these two channels. The reign has been long and sad. It has been one of dissolution, and blight, and terror ; but it ends at last. This dynasty of darkness, this double vicegerency of hell, is broken in pieces ; death and hell are cast into the lake of fire, which is the second death,—the death that absorbs all other deaths, the death of deaths, the deepest death of all, the death after which there is no life, and no resurrection, and no deliverance for ever.

These two enemies of God and man are here personified as two powers of evil, the one the handmaid of the other ; twin-demons, coming forth from the blackness of darkness, and returning to the darkness from which they sprang ; servants of, or rather co-operators with, the prince of darkness, with him who has the power of death, even the devil, in carrying out the inexorable sentence, "Dust thou art, and unto dust shalt thou return." They are treated as two hideous criminals, who, though for a time permitted to go forth, like the Assyrian and Babylonian ravager, to execute the divine commission, are at last called to reckoning for the havoc they have wrought, and dragged forth as pre-eminent in crime, to receive their sentence of doom, and to be cast into the lake of fire.

Death has been the sword of law for ages ; but when it has done its work on earth, God takes this sword, red with the blood of millions, snaps it in pieces before the universe, and casts its fragments into the flame, in the day of the great winding-up, in token that never again shall it be needed either on earth or throughout the universe. The grave has been the chain and the prison-house of justice, but when its purpose is served, and justice has got all its own, in the heaven of the saved and the hell of the lost, God gathers up each link of the chain, and flings them into the lake of fire upon the head of the great potentate of evil ; He razes the dungeon to its foundation, and buries its ruins in a grave like that of Sodom, the lake of the everlasting burnings. Death and the grave were cast into the lake of fire.

Digitized by Google

The great truth taught us here is God's abhorrence of death, and His determination, not merely to end it, but to take vengeance on it. Let us then inquire into this, and into the reasons for it.

I. *God abhors death.* The fact of its existence on earth by his permission is no proof of his non-abhorrence; else would the prevalence of sin, side by side with death, be demonstration that he does not hate it. Not familiarised with death, as we sometimes are by its frequency, he abhors death more truly than even we do who are the subjects of his ravages. We cannot but hate death, even when we have ceased to fear it, and know that for us its sting has been extracted. We hate it, and thrust it from us, loathing its advances, and waging daily war with it, seeking by every appliance of skill to overcome it, and ward off its stroke. We hate it because of its shadow, and its coldness, and its silence. We hate it as the great robber of our loves and joys, who gives nothing, but takes everything. It cuts so many ties; it rends so many hearts; it silences so many voices; it thins so many firesides; it comes with its dark veil, its screen of ice, between friend and friend, between soul and soul, between parent and child, between husband and wife, between sister and brother. Of human sympathies it has none; it concerns not itself about our joys or sorrows; it spares no dear one, and restores no lost one; it is pitiless and dumb; it is as powerful as it is inexorable, striking down the weak, and wrestling with the strong till they succumb and fall.

No wonder, then, that death is so unloveable to us; nay, of all objects the most unloveable in itself, though occasionally acquiring some faint attractiveness, or at least losing some little of its hatefulness by its being made the termination of pain and conflict, and weariness, and the gate into the presence of Him who is our life and joy.

After all, however, our estimate either of its attractiveness or repulsiveness would be of little moment were it not that on this point, God takes our side. His estimate of death coincides with ours. It is to Him even more unloveable than it is to us. He has set limits to its power; He has made it to His saints the very gate of heaven, for blessed are the dead that die in the Lord; He has proclaimed resurrection and incorruption; but still, with all these abatements, He loves it not, nor is reconciled to it, in any one act or aspect. It is in His eyes, even more than in ours, an enemy, a destroyer, a demon, a criminal, a robber. So thoroughly does He loathe it, that in order to make His displeasure known, He reserves it to the last for doom. He sets it apart for a great outstanding condemnation,

Digitized by Google

and then casts it into the lake of fire. But besides this final condemnation, He has given us others equally explicit. He calls it the "King of Terrors," "the last enemy," and thus addresses it: "O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes," *i.e.*, never will I remove my sentence against thee (Hos. xiii. 14.) Hardly could words be found to express more strongly God's estimate of death, and His determination to abolish it utterly and for ever. For six thousand years it has been the fulfiller of His purposes, His rod for the chastisement of His saints, His scourge for clearing earth of His enemies. Yet He loves it not; and as soon as His ends with it are accomplished, He will show His displeasure against it by casting it into the lake of fire.

There is, then, abundant consolation for us, in this dying world, from the thought that God sides with us in our abhorrence of death and the grave. He is the enemy of our enemies; and specially of this the chief. When He raised His Son from the dead, He showed us that life, and not death, was in His purpose, both for Him and for us. Resurrection is at once our faith and our hope. In His great love He has revealed to us the coming victory over death, when He who is our life shall appear, to be glorified in His saints, and to be admired in all them who believe. Because He rose, we shall arise. He has taught us to say, "I know that my Redeemer liveth;" and to add, "God shall redeem my soul from the power of the grave." He has made us to hear the sure words: "Thy brother shall rise again;" "I will raise him up at the last day;" "He shall change our vile body that it may be fashioned like unto His own glorious body." So that in covering dust with dust at the grave of a saint, we look beyond the tomb, and see the glory; our eye rests not upon corruption, but upon incorruption; our fellowship is not with death, but with life. We shall arise; that which is sown in weakness shall be raised in power. The reign of death is hastening to a close, the reign of life is about to commence its eternal gladness. Our true life is coming; the Conqueror is on His way; He will redeem His own from the power of the grave, and swallow up death in victory. Behold, I come quickly, he cries. We respond, Amen, even so, come, Lord Jesus.

II. *God's reasons for abhorring death.* It contains nothing in itself that is loveable; nor has it done any excellent works, because of which God or man might love it. Its history is one of evil, not of good; of wrong, and sadness, and terror; of breaking down, not of building up; of scattering, not of gathering; of darkness, not of light; of disease and pain, and

Digitized by Google

tossings to and fro, not of health and brightness. But God counts it specially unloveable for such reasons as the following:

(1.) *It is the ally of sin.* "Sin entered into the world, and death by sin," (Rom. v. 12.) With sin it has gone hand in hand, passing down the generations, and spreading itself round the earth. Partners in evil, sin and death have held dark fellowship together from the beginning, the one reflecting and augmenting the odiousness of the other, like night and storm, each in itself terrible, but more terrible as companions in havoc. God abhors death as the fellow and the offspring of sin.

(2.) *It is Satan's tool.* One of the most fearful of Satan's designations is, "He that has the power of death." Death is Satan's most congenial work—his trustiest weapon; to inflict disease, but not to heal; to wound, but not to bind up; to kill, but not to make alive;—these are the works of the devil which God abhors, and which the Son of God came to destroy. The workman and his tool, the master and his servant, are alike hateful in the eyes of that God who loves not evil but good, not death but life.

(3.) *It is the undoing of His work.* "In the beginning God created the heavens and the earth. . . And God saw everything that He had made, and, behold, it was very good." Specially did He rejoice in man as His handiwork and His property; and in man's body as that material form which His Son was afterwards to assume. God did not mean creation to crumble down or evaporate. But death has seized it. The poison of hell has penetrated everywhere. Man's body and man's earth are falling to pieces, undermined by some universal solvent, the beauty, and the order, and the power giving way before the invader. The sculptor does not love the hand that spoils his statue, nor the mother the fever that preys upon her darling; so God has no pleasure in that enemy that has been ruining the work of His hands.

(4.) *It has been the source of earth's pain and sorrow.* Pain is the messenger of disease, and disease is the touch of death's finger; and with disease and death what an amount of sorrow has poured in upon our world. *We* come into contact with sorrow only in fragments or drops, as it falls upon ourselves or our friends. We cannot estimate the accumulated grief of a year or a century, or even of one day, all over earth. There is no sorrow-guage to measure the quantity that has fallen all over our earth since its first drop alighted. If there were such a measurement, we should be appalled at the amount of sorrow which death has inflicted on our race. But God has measured it. He knows what the amount of human grief has

Digitized by Google

been; and He abhors alike the evil and the doer of it. He does not love sorrow; He has no pleasure in pain; He is not indifferent to creation's groans; and He will yet avenge Himself, and avenge man and man's earth for all the woe which death has wrought, in the day when He destroys death and banishes pain, and dries up tears, and delivers creation from the bondage of corruption.

(5.) *It has laid hands on His saints.* Though He permitted Herod, and Pilate, and Nero, and the kings of the earth to persecute His Church, He did not thereby indicate indifference to the wrong, far less sympathy with the wrong-doer. He treasures up wrath against the persecutor; He will judge and avenge the blood of His own. So will He take vengeance on the last enemy. He will yet vindicate His saints, and honour the holy dust that has been scattered over sea and earth. Death and the grave shall be cast into the lake of fire, to make known to the universe eternally His sense of the wrong done to the bodies of His saints, and His purpose to make a public example of the wrongdoer. Speaking of the resurrection of His own, and His plucking the prey from the spoiler, He says: "I will redeem them from death, I will ransom them from the power of the grave." And then, shaking His hand against the spoiler, He proclaims His purpose of vengeance: "O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." For in proportion to His love for His own is His abhorrence of their injurers; "he that toucheth them, toucheth the apple of His eye."

(6.) *It laid hands upon His Son.* Death smote the Prince of Life, and the grave imprisoned Him. This was treason of the darkest kind, the wrong of wrongs, perpetrated against the highest in the universe, God's incarnate Son. And shall not God visit for this; shall not His soul be avenged on such a destroyer for such a crime! If the meanest of His saints shall be avenged how much more His beloved Son? In the day when God shall judge the world, this deed of darkness shall come into remembrance; and God, in casting death into the lake of fire, shall intimate His abhorrence of death, and His displeasure against this the worst of all his deeds, the slaying of His only begotten Son.

It is not then resurrection merely, but something more than this, that our text reveals, even God's condemnation of all that death has done. We see, too, His joy in resurrection, and His determination to prevent the recurrence, nay, the possibility of the recurrence, of such an evil as death. To take the sting from death was much; to abolish death was more; but it is something more still to cast death and the grave into the

Digitized by Google

lake of fire. Surely as over Babylon, the prison-house of the saints, so over death and the grave, when they descend into the abyss, we may sing the song of triumph, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you of her; for in her was found the blood of prophets and of saints, and of all that were slain upon the earth."

Then shall resurrection be not merely a prospect and a hope, but an accomplished fact; and not merely an accomplished fact, but an irreversible condition of creaturehood. "Neither shall they die any more," is the consummation to which resurrection brings us. The inhabitant shall not say, I am sick; the eye shall not be dim, and the ear shall not be dull, and the brow shall not wrinkle, nor the hair be gray, nor the limbs totter, nor the memory fail. There shall be no more curse, nor death, nor sorrow, nor crying, nor pain, for the former things have passed away.

We know that our Redeemer liveth, and because He lives, we shall live also. He shall stand at the latter day upon the earth, and when He shall appear, we shall appear with Him in glory. And He that shall come will come, and will not tarry; and them that sleep in Jesus will God bring with Him.

We preach Jesus and the resurrection; Jesus the resurrection and the life; Jesus our life. We bring glad tidings concerning this risen One, and that finished work of which resurrection is the seal,—glad tidings concerning God's free love in connexion with this risen One. The knowledge of this risen One is forgiveness, and life, and glory. Oh then, what is there in our dying world like this, to impart consolation and gladness. We shall not die, but live. Eternity is a life, and not a death—a life with Christ and a life in Christ; for the Lamb that is in the midst of the throne shall lead us to the living fountains of waters, and God shall wipe away all tears from our eyes.

Art. II.—CALEB.

Num. xiv. 24.

This is one of the grand Hebrew worthies. I want to open up his character and history a little. The subject is suggestive. In following it out, we shall find two things brought directly before us—what we should not be, and what we should be. May the Lord hold the mirror close up to us all through. May the Holy Ghost help each of us to see what we are, where

Digitized by Google

we are, and whither we are going. Notice three things: Caleb's spirit, his conduct, and his end.

His spirit. He had another spirit with him, that is a spirit different from the rest of his countrymen. In order, therefore, to know what it was, we must ascertain what their spirit was, and this we know well, both from their own history, and from the divine comments on it in other parts of scripture. It was a spirit of unbelief. They distrusted God, suspected Him, their heart was not right with Him, they had never been truly reconciled, truly at peace with Him. The passover blood had been sprinkled on their door-posts, but the true blood of atonement had never been applied to their hearts. There was in them the evil heart of unbelief, which departeth from the living God. We see this all through. Any faith that they seemed to have was only the temporary faith of the stony ground, which gives way at the first appearance of trial. When Moses showed the signs which God had given him, they believed and worshipped God, but when Pharaoh and their task-masters oppressed them, they gave way to despair. When God struck down their enemies and brought them out of Egypt, they believed; but when Pharaoh pursued and over-took them, hemmed in by the mountains and the sea, they again despaired, and cried, "Because there were no graves in Egypt, thou hast brought us up to die in this wilderness." When the Lord brought them safe through the deep, and showed them their enemies' dead bodies tossing on the waters or strewing the strand, they believed and sang His praise, but how soon was all forgotten when they encountered the trials of the march. And so here, God has brought them to the borders of the land, and is ready to give them easy and complete possession of it. But they cannot trust Him; they must see and examine for themselves. They must send spies before them, and God yields to their wish. But the majority of the spies were like themselves, unbelieving. They saw and acknowledged the goodness of the country, but they saw also the difficulties, the giants, the chariots of iron, and the lofty impregnable cities, and they gave up the enterprise in despair. They brought back an evil report, and the people at once fell in with it, "why have we been brought here to fall by the sword? better return to Egypt: let us make us a captain, and set out." But enough; they were a wretched, incorrigible, unimprovable race. Amid all their unexampled privileges, they forgot no evil, they learned no good, as has been said of a modern dynasty, passed away, that they had gone through all their trials without forgetting anything or learning any-

Digitized by Google

thing. Now, in complete contrast with this was the spirit of Caleb. He was a man of faith—uncommon faith. In this respect I find few like him. Looking over the history of great believers, I find that most of them, at one time or other, failed. Abraham failed; Moses, David, the apostles; but I nowhere find that Caleb ever failed. He trusted in God, rested upon Him as a friend, believed that He was faithful, and would fulfil His promises; believed that He was powerful, and could accomplish all that He said. He was sure that all would eventually come to pass according to the word of God. He saw the difficulties in the way as well as his fellow-spies; he could appreciate them at their true worth, and must have felt, that if unwarlike Israel were to go in their own strength against this formidable nation of warriors, the case was desperate indeed. But his heart was right with God; he trusted in God; he said, The mighty God is on our side; and so, taking hold of God's power, he felt that they could trample down the Anakim, and break in pieces the chariots, and scale and throw down the mighty walls. He did not fear; he thought well of God, spoke well of God, and tried to check the panic all around, and bring them to a sense of duty. "And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it." Now, friends, here are two spirits: which is yours? What are you? Is what you count and call your faith like that of Israel, unstable, temporary, not resting on the blood; and so giving way and breaking down at the approach of trial? Do you, like them, think doubtingly and uncertainly about God's feelings and intentions towards you, and thus do you discourage and dishearten all about you? Or are you, like Caleb, strong, cheerful, happy believers; rejoicing in the peace of God, the love of God; and sure that, through His help, you will be able to do all things? Are you, like him, pillars, landmarks, comforting and bearing up against danger and difficulty, and thus strengthening the feeble and encouraging the fearful? How many men and women, old and young, have we among us, who are Caleb-like, who are helpful to us in these quiet days, when we are walking with the footmen, and who can be depended upon, when perhaps, ere long, we shall have to contend with the horsemen and the swellings of Jordan? How many? This is a vital matter. Your happiness in time, and your blessedness through eternity, both depend upon the spirit you are of. If you have the true spirit of faith, it would bring sunlight into your hearts, and your loving intercourse with others would have weight.

His conduct. The spirit influences the conduct. Out of

Digitized by Google

the heart are the issues of life. Israel's conduct was just what was to be expected from their unbelieving, distrustful, unreconciled hearts. If you were travelling under the guidance of one whom you suspected of evil designs against you, if you thought that He meant to lead you astray, and then destroy you, would you not be ever on the watch, and ready to take alarm? Thus it was with Israel. They looked with a jealous eye on all God's movements; they murmured, they complained, they often cried, "Thou hast brought us here to slay us and our children;" they hesitated to follow Him, and were ever ready to turn back. Oh, what a cheerless, heartless, hopeless, useless life is this! Constant cares, constant fears and doubts and suspicions; what a miserable set they were! It is faith alone that purifies the heart of these things, but this faith they had not. "A mind at perfect peace with God," would have dissipated all those clouds, and let in the blessed sunlight; but this they had not, and so they thought all was wrong, all was going to wreck. They would not follow their divine leader into the land; they stopped, they turned back, they limited the Holy One of Israel. He could not do His mighty works in the conquest of Canaan because of their unbelief. But in complete contrast with this was the conduct of Caleb. He followed the Lord fully, wholly. He was ready to follow the Lord across the borders, cheerfully, joyfully, hopefully, assured that every enemy would give way before them. He believed in that word, "Let God arise, let his enemies be scattered: let them also that hate him flee before him." His heart was right with God; it was sprinkled with the blood; he abode in the perfect love, and felt no doubts, questionings, fears, or anxieties. Lead, Lord, and I follow, through light, through darkness, through friends and through foes. He was ready at God's will for anything. Speak, Lord, thy servant heareth. What a happy, cheery, blessed life is this. Such men do God's will on earth, as the angels do in heaven. God knows where to find them; they are always at their post, following on to complete their work and finish their course, faint sometimes, but still pursuing. Such men are like rocks in the midst of the troubled sea. Look at Caleb. The spies are against him, the people are against him, they speak of stoning him; but he is firm and unmoved, and still speaks well of God and His ways. He "endured, as seeing Him who is invisible." Friends, here are two lines of conduct; which is yours? where are you? Are you marching with Israel, and sharing their shifting, changeable, unquiet life, full of solicitude, anxiety, and fear? are you going with the stream, *squeezable* in the hand of the world, at

Digitized by Google

the mercy of events? Or are you, like Caleb, holding out, holding on, clinging to the Lord, and so, more than conqueror through Him that hath loved you? God's will is our sanctification. He has taught us to pray for it, and has furnished abundant means and helps for its attainment. Are you pressing after this, putting off the old man, breaking off old habits, willing, if need be, to stand alone, setting yourself against the world's frown and the world's favour? We need such men and women for the work of God. It seems as if the old distinction between the Church and the world were giving way, and as if we were coming to the same state of things as existed before the flood, when the children of God and the children of men became intermingled. Children of God, *shun the mixed multitude;* "Come out and be separate, saith the Lord." Follow Christ fully, unquestioningly, unfalteringly.

His end. As Caleb's spirit and conduct were different from Israel's, so God's dealing was different. He says, "My servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it." But to Israel He says, "Because those men have not hearkened to my voice, surely they shall not see the land." "To-morrow turn you, and get you into the wilderness." And there they wandered, round and round in a little circle, like the door on its hinges, thirty and eight years, till all that race were weeded out. "They could not enter in," says Paul, "because of unbelief." They fell in the desert. They had high privileges, yet they perished. They came to the borders of the land, yet they perished. They saw and tasted the fruits of the land, yet they perished. They were very numerous, and of all ranks, yet they perished. They had precious ordinances, yet they perished.

Caleb outlived all. He was but one, yet God did not overlook or forget him. We find him, nearly half a century later, still hale and hearty, asking and receiving, with universal approval, the very land, Hebron and the hilly region around, which God had promised him, (Joshua xiv. 6.) Noble, hearty, cheery old man! He is honoured both by God and man. How useful he must have been to Joshua in training that new and better generation of whom it was said, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land not sown," so that we can discern on them the stamp of Caleb.

Beloved friends, how is it with you? Are you fitting yourselves for Israel's miserable end, to perish outside heaven, to have it said of you, "he that is unjust, let him be unjust still;

Digitized by Google

he that is filthy, let him be filthy still?" "The fearful and unbelieving shall have their part in the lake which burneth with fire and brimstone, which is the second death." Or are you following the Lord fully, living in the light, walking in the Spirit, overcoming all evil? So that by and bye you may be of the number of those who have washed their robes and made them white in the blood of the Lamb, and who have God's name written in their foreheads.

Art. III.—NOTES ON EPHESIANS.

Ver. 12. "*That we should be to the praise of His glory, who first trusted in Christ.*"

Salvation brings with it *obligation*. The word *that* here indicates an object; as if the apostle had said, We have obtained an inheritance, in order that, for the very purpose that we should do something, or be something. Saved ones may not fold their hands and sleep. They have a service to render;

"A charge I have to keep,
My God to glorify."

They are to be to the praise of His glory. God condescends to permit His glory to be bound up with the character and conversation of believers. "He intends," says Henry, "that His grace and power and other perfections should by this means become conspicuous and illustrious, and that the sons of men should magnify Him." This is accomplished in the very act of salvation. God's wisdom, power, grace, mercy, are therein amazingly manifested. But there is a further "being to His praise" in the living a life of holiness and obedience to Him. Who that thinks of the greatness of this salvation, of his escape from sin, and misery, and wrath, of the prospect assured to him of eternal life, and infinite love, and unending joy, will not feel that his life should be consecrated to the praise of Him who has not only made all this possible by His propitiatory sacrifice, but has also rendered it secure to the believer by His accepted obedience in that believer's room and stead?

"*We who first trusted in Christ.*" The apostle seems here to acknowledge a deep obligation lying on himself and his fellow apostles and disciples who had received the truth at the lips of Christ himself, and put their trust personally in the Saviour, whom their eyes had seen. "Seniority in grace is a

Digitized by Google

preferment:" so says a quaint commentator, and Paul himself seemed to think it so, when he spoke with a certain reverential feeling of respect of Andronicus and Junia, saying of them, "Who were in Christ before me." They lose much who postpone seeking the Saviour. Reader, seek to be among the first who trust in Christ, and remember that on those who thus put their trust in Him there lies a great obligation to be to the praise of His glory, that men may glorify Him.

But the privileges and the responsibilities consequent on an interest in Christ are not confined to any one class of men, be they apostles or no. For we go on to read—

Ver. 13. "*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.*"

"In whom ye also." The Greek stops abruptly, leaving the verb to be supplied. Our translators have supplied it from the one last used; "in whom ye also trusted." It might, however, have been supplied from the previous idea, and read "in whom ye also obtained an inheritance." It is immaterial which of the two readings we adopt, for the two things go together. Trusting in Christ, they obtained an inheritance. They obtained an inheritance because they trusted in Christ. There seems to be something very apostolic in this interpolated outburst of affection. It is one of the glorious excrescences on the argument. Paul's heart hurries him off the line of his theme to embrace his beloved Ephesian converts in the privileges he had been expatiating upon as his own. The *we* seemed to him to be altogether too selfish a word for him to use, so he stops to exclaim, *ye also.* There was no doubt of the security of the inheritance to those who had seen and who had trusted in the seen Saviour. Shall there be any doubt of its security left on the minds of others? Not if Paul can prevent it. Ye also may be assured of the same thing. For *ye* trusted as well as *we.*

They did not always trust. There was a time when they knew nothing of this Christ, not even so much as the Jews did. But a new time came, and in it all this was altered. *They heard.* How could they believe on Him of whom they had not heard? And how could they hear without a preacher? For long there was no preacher, and gross idolatrous darkness brooded over Ephesus. At last the preacher appeared, and when they heard, they trusted. Alas! how many now-a-days hear, and trust not! Paul conveys the idea here that as soon as they heard they trusted. What did they hear? *The word*

Digitized by Google

of truth—the true word—the annunciation of the fulfilment of all type and shadow—the revelation of Christ as righteousness for men. They received it as *the* truth, and it became to them "*the gospel of their salvation;*" the good news, the accepted news of salvation, and not of a general salvation, but of their own—"*your salvation.*" Many are quite prepared to acknowledge the Christian religion as *true;* to respect it, and rather esteem it, as a good kind of thing for the world—for men on the whole. But these fail in seeing it to be the *only* thing for *them.* The Ephesians did not act thus. They not only accepted it as the word of truth abstractly, but they accepted it as the gospel of *their* salvation. They received it as that with which they individually had to do, and so it became to them *vital;* to them, indeed, it was salvation. To many it is a pleasant song; beautiful in its sentimental aspect, but not real, not personal, not their own. Reader! how is it with *you* as to this? Have *you* realised it, and taken it home to *yourself* as the gospel of *your*—your *own* salvation? If not, then you have to begin at the beginning, and the sooner the better. "The Holy Ghost saith, TO-DAY."

Believers have a distinguishing mark. They are "*sealed.*" John saw in the apocalyptic vision that the "servants of God" were "sealed in their foreheads;" and he afterwards refers to this sealing as being "the Father's name written on their foreheads." The same sign is spoken of by Ezekiel, who tell us (ix. 14) that the man clothed in linen, and who had the inkhorn, was charged "to set a mark upon the foreheads of all the men who sigh and cry for the abominations that were done in the midst" of Jerusalem. The reference is plainly to the ancient custom of servants and soldiers having the names of their masters and generals in their foreheads; just as, later on, the retainers of a noble or the clansmen of a chief wore upon their helmet or carried in their bonnet the badge of their family or the sign of their clan. This apostle more than once uses this simile. Afterwards, in this book, (iv. 30,) and elsewhere, in writing to the Corinthians, (2 Cor. i. 22,) he speaks of God as having sealed us and given us the earnest of the Spirit. Being familiar, as he was, with the Ephesian mysteries, this allusion may also be to the practice "of the priests of Diana, who gave a ring with the figure of a he-goat to those who were initiated into the rites of that goddess." Such a signet or seal some of these Ephesian saints may once have borne; they had now a different seal, the seal of the Holy Spirit. They were initiated into a new mystery, the mystery of God's will for their salvation. What was this seal? Doubtless the testimony of

Digitized by Google

the Holy Spirit in their hearts to their acceptance through Christ; for it is in Christ that they are sealed; "*in whom,*" and it follows upon faith in Him. It was "*after they believed*" that they were sealed. It was clearly an assurance of their right to the inheritance, to all the promised blessings—an assurance that would very likely come to some at once, with all the clearness of a revelation, and just as likely to be reached by others more slowly, growing out of an experimental knowledge that they were growing into the image of God. But whether the assurance came at once or by degrees, it was the fruit of faith. The Greek is, "Having believed, ye were sealed." Faith implies assurance. John says, "He that believeth hath the witness in himself." Therefore, if you believe, you have, or you possess the witness. This witness is the seal; the whole evidence from a changed life that the Divine life has been implanted in your souls. "Sealed *with* or *in* that Holy Spirit of promise," or, "ye received His seal, the Holy Spirit of promise," or, "the Holy Spirit as promised." "I will pray the Father for you," said Jesus, "and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth." This promise was not a vain promise. That Spirit had been given, and His presence with them, as seen in their new manner of life, their new motives of obedience, their new exhibition of mutual love and charity, was their seal. It was their personal assurance, and the public recognition and evidence of their union to Jesus, by faith in His name. "Ye believed in Him, and received His seal, the Holy Spirit of promise." So Paul could say to these Ephesian converts. Reader! could he say the same of you? Have you believed in Christ? Have you received His seal, His promised Spirit? Are you living a spiritual life—a life of faith on the Son of God—a life different from those the world lives? Is your life hidden with Christ in God? This is a question to be *settled;* not merely speculated about, but resolved. If the answer cannot be given truthfully in the affirmative, make it so, we beseech you, by coming even *now* to the mercy-seat.

Ver. 14.—"*Which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of His glory.*"

More about the Holy Spirit. The reception of Him is not merely the fulfilment of the promise, but it is a token of greater blessing. "Which" or who, that is the Holy Spirit in His recognised and felt presence in our souls, "is an earnest" or pledge "of our inheritance." The inheritance is future, reached only when ready for it. But we receive pledges and

Digitized by Google

tokens by the way that it is kept in store. Henry says, "The earnest is part of payment, and it secures the full sum. So is the gift of the Holy Ghost: all His influences and operations, both as a sanctifier and a comforter, are heaven begun, glory in the seed and bud. The Spirit's illumination is an earnest of everlasting light; sanctification is an earnest of perfect holiness, and His comforts are earnests of everlasting joys."

Our inheritance: how confidently the apostle speaks as an heir of that inheritance which we have obtained "in Christ."

But why an earnest? Because the complete possession is not yet. It is purchased, and therefore secure. But it is not finally made over, and in the meantime, for our comfort and encouragement, the gift of the Holy Spirit within our souls is to us an assurance that the whole transaction shall be completed. There is probably an allusion to the custom of the redemption of property among the Jews. When, through any cause, poverty or otherwise, any part of the inheritance of a family was likely to lapse or be sold, the nearest kinsman had the right to redeem it, so that the inheritance of the family, as originally allotted to them, might be kept unbroken. To complete this rite a certain ceremony was gone through in the presence of the elders, as was the case when Boaz redeemed the property that once belonged to the husband of Ruth. Christ is called our Kinsman Redeemer. He is not ashamed to call us brethren, and He comes to us in the capacity of a kinsman, and redeems both ourselves and our forfeited inheritance. The purchase-money has been paid, but the redemption of the purchased possession will not be complete until all the elect are gathered into glory. But to every individual believer is given now the pledge and earnest of the final complete infeftment into the restored estate. This pledge is the indwelling of the Comforter. In the possession of that earnest of the full future enjoyment of all the privileges of sonship, and all the wealth of the divine inheritance which that sonship is to give, the believer may well rejoice and be exceeding glad. He may well take courage and hold up his head.

This final "redemption of the purchased possession" is said to be "unto the praise of His glory." That grand consummation when all the elect shall be gathered in—their salvation completed, and their redemption registered on high—will be the completion of the manifestation of Jehovah's glory, and will be the theme of the unending praise of Heaven. He will then be glorified in his saints and admired in all them that believe.

How grand the thought for the humble believer, that his salvation is bound up with God's glory. That the grandest

Digitized by Google

manifestation of that glory is in the redemption of men. The principle of it seems to be this: that as the devil's last great attack on God was made, not on Him directly, but on Him through His creatures, in the destruction of His image in them; so the great and final victory over the wicked one is to be obtained through the rescue of the creature from his power, and the restoration to the creature of that defaced divine image. When all this is accomplished, then the glory of the Godhead will be signally set forth and become the subject of the songs of praise, in which angels shall join with redeemed men to celebrate the wisdom and the power, the justice and the mercy, the truth and the love of Him who sits upon the throne of the whole universe of God.

Ver. 15. *Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.*

"Wherefore," on account, that is, both of his own finding of Christ, and trusting in Him, and also of the Ephesians being made partakers of the same glory and blessing, Paul "also" on their behalf was filled with joy. He had been absent from them, and he was far separated from them now, but tidings were brought to him from time to time, and these tidings made him very glad and full of thanksgiving on their behalf: These tidings embraced two aspects of their Christian life. "Your faith in the Lord Jesus," and after that, as indeed springing out of that, "love unto all the saints." It was concerning these two manifestations of their new life that the apostle "heard" from time to time; and we are surely taught here what are the important characteristics which professing Christians should seek in themselves, and rejoice in the manifestation of in others. The apostle's correspondents did not trouble him with details of the temporal prosperity or worldly affairs of the Ephesian converts, and the apostle did not concern himself about these. But he was glad when the report reached him that their faith in the Lord Jesus remained unshaken, that the idolatry and worldliness around them had not drawn them away from their trust in the Crucified, nor the persecutions to which they were exposed driven them from their confidence in their unseen Saviour. No greater joy can there possibly be bestowed on the instrument of a soul's conversion, than to hear of the spiritual child's steadfastness in the faith. With these Ephesian converts too, this steadfastness in the faith of Jesus manifested itself practically. It bore fruit. When the light of divine life is kindled in a soul, that light shines. When divine love has awakened a corresponding love in the human heart, that love embraces all the brethren; and this true token of the reality

Digitized by Google

and the continuance of the Ephesians' faith Paul possessed, and it made him glad.

Reader! have you faith in Christ? If you have, you will love His image in His saints. Himself you do not see in person, and He cannot be the object of those external marks of affection which are prompted by a living, all-engrossing love. But He makes His image visible in His saints, and He looks for this, that your love to Him be exhibited in your attitude towards them. Hence "love to the brethren" is repeatedly enjoined. "This is my commandment," said Jesus, "that ye love one another, as I have loved you," and He accepts the offices of love to the brethren as offered to Himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The teaching of the Master on this point is followed by His servants. Thus Paul, "Be kindly affectioned one to another with brotherly love;" "By love serve one another." And Peter, "Love one another with a pure heart fervently." And John, "Love one another." But, indeed, all the beloved disciple's writings are an almost continuous entreaty to give out this sign of the enjoyment of God's love, that we should love one another. The manifestation will, in different individuals, assume varied forms, according to the distinctive circumstances of each. But if there is the faith in Christ, there will, in some shape or other, be the love to the saints. Let this, then, be to us a test of discipleship, "Look not every man on his own things, but every man also on the things of others."

Ver. 16. *Cease not to give thanks for you, making mention of you in my prayers.*

Probably no greater joy is conceivable than that which animates the breast of a true disciple of Jesus, when he sees those whom he has been honoured to bring to Christ continuing steadfast, and bringing forth the fruits of faith. Impressed, from his own experience, with the inestimable tenderness of that love which redeemed him,—alive to the infinite value of an immortal soul, and overawed by the fearful future that awaits the unreconciled, his desire for their conversion and his efforts to bring them to the Saviour will be correspondingly earnest, and just so will be the intensity of his joy, when, in watching their after-career, he finds them steadily walking in the truth. No one could surpass the apostle Paul in the keenness of such feelings, in his earnest desire for the conversion of souls, and in his intense joy in the consistent Christian course of his converts. John wrote—"I have no greater joy than to hear that my children walk in the truth;" and Paul speaks of the steadfastness of the converts as being the ful-

Digitized by Google

filling of his joy. In this verse he tells us how this joy found an outlet. Their first trusting in Christ, their faith in the Lord Jesus, their love to the saints, all these sent the apostle to his knees with a song of praise: "Wherefore I also . . . . cease not to give thanks for you, making mention of you in my prayers." Thankfulness for consistent disciples was the continual condition of the apostle's mind. He did *not cease* to give thanks. What a lesson for the minister of the word, for the evangelist, for every Christian! To all, the in-bringing of the careless is not only a matter of interest and duty, but when they are brought in, their continuance in well-doing is a theme of constant prayerful thanksgiving. Who knows whether the lack of conversions in these days—the withholding of the Spirit, may not be traceable to the absence, in a great measure, of this spirit of thankful acknowledgment of what the Lord hath wrought! There is here, then, the indication of a great *duty* laid on all Christians, to give thanks for converts, and to pray for them. Is it not also a great *privilege* thus to hold up in continual remembrance before the throne of grace those who have been gathered in by our instrumentality? How near would this practice keep ourselves to the Hearer and Answerer of prayer! In thus giving continual thanks for, and praying on behalf of others, how freshly would we be reminded of our own privilege as heirs of the kingdom, of our wants, as still in the wilderness and surrounded by manifold temptations. What a grand reward should we get, in finding that while prayerfully watering others our own souls were well watered!

The little word *you* here is significant. It shows us that the apostle was in the habit of being particular in his prayers. He tells the Ephesians that he made mention of them before the throne of God's heavenly grace. This cannot mean that he made a general allusion to them amongst other converts. But clearly it assures us, as it assured them, that he prayed for them particularly. Christ taught His disciples to be thus particular, by promising a special response: "If ye shall ask anything in my name, I WILL DO IT." So here Paul tells us that he prayed particularly for these Ephesians, and he tells us the things for which he prayed. How can we look for answers to our prayers if we so pray that we cannot connect the prayer with the answer? But if prayer be made for special wants, the supply of these wants will mark the hearing of the prayer and the answering, and so be the theme for thanksgiving.

Ver. 17. "*That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of revelation in the knowledge of him.*"

Digitized by Google

This verse contains a statement of the first portion of the apostle's prayer for the Ephesian converts. It commences with an appeal to "the God of our Lord Jesus Christ;" and it further describes Him as "the Father of glory." But there is a significance in the connecting word "that." In the Greek, it conveys the idea that the prayer shall explain not only the subject of it—the things prayed for, but also the purpose of making the prayer. Paul not only prayed for these things for the Ephesians, but he prayed for them in order that they might get them—to the end that they might receive them. Howson and Conybeare translate the Greek word "beseeching;" but it would appear that the force of the word is greater, and that it conveys not only a request, but an assertion of belief in the efficacy of the prayer. The apostle accepted the promise of the Lord Jesus—"Ask, and ye shall receive," (John xvi. 24;) and, therefore, he used an expression here which conveyed to the Ephesian believers more than the mere fact that he had prayed for certain good things for them; but this also, over and above, that there would come to them most certainly, and without cavil or question, or possibility of doubt, the things for which he had prayed.

Then we have the power appealed to. This power thus prayed to is God, in His peculiar relationship as "the God of our Lord Jesus Christ." They had believed in Jesus Christ, divinely human and humanly divine; on the one side bringing the divine down to men, as the manifestation of the Father; on the other side, carrying the human up to God, as the representative of men; and the appeal here is to God in His relationship to the Son, as man's representative. God is the God of Jesus Christ, and Jesus Christ is *our* substitutionary representative; and this expression links on to the Lord's own, when he said, "My Father and your Father, my God and your God." The comfort it conveys to the Christian is this: You are one with Christ. God is the God of Jesus Christ, who is "our Lord"—that is, our chief, our head, our spokesman, and "doer," as was the old Scotch law phrase for an authorised attorney or agent legally empowered to act in the room of another; and therefore the appeal here is to one most nearly connected with, and doubly interested in, the persons appealed for—interested out of personal love and compassion for them, and interested in them out of fatherly, divine, infinite love for Christ, their representative, whose last cry to the Father was, "My God, my God."

But further, as to the designation here given to the power appealed to, "The Father of glory," some have thought that

Digitized by Google

in this we have an acknowledgment simply of the glorified humanity of Jesus Christ in reference to His relation to the Father, as the divinely-human Son; but the grammatical sense of the original seems to convey a far higher idea—namely, this, that "God is the Father (by being the God and Father of our Lord Jesus Christ) of that glory, the true and all-including glory, and *only* glory of the Godhead, which shone forth in the manhood of the only-begotten Son, the true Sheckinah, which His saints beheld in the face of Christ, and into which they are changed by the Lord the Spirit."—*Alford.*

The appeal, then, is to power, because it is to God. It is to power pledged by promise and covenant to hear and answer; because it is to "the God of our Lord Jesus Christ;" and it is to power linked on to, and identified with, the divine plan for the showing forth of the Father's glory; because it is presented directly to Him who is the Father of Jesus, by whom the whole Godhead-glory in the scheme of redemption was made known to man. The prayer could not fail of answer, for it was consonant with the Father's will; and the announcement of the prayer to the Ephesians was equivalent to an inspired assurance that the blessings prayed for would be abundantly bestowed.

Then the blessings. "Would give—" "May give," as we have it in our translation. He is telling them what he had prayed for on their behalf, and was ever seeking for them when praying.

First, "The Spirit." The word is that used elsewhere for the "Holy Spirit." This was a prayer, therefore, for the outpouring upon them of the Holy Spirit; but it is a prayer for His outpouring in special gifts, and conveys "the complex idea of the spirit of man indwelt by the Spirit of God."

Second, "Wisdom." It is the spirit of wisdom that is asked for them: that they might be indwelt by the Spirit which *is* wisdom.

Third, "Revelation," or that teaching of the Holy Spirit by which ever more and more of God's glories in Christ are revealed. In these two expressions the apostle conveys to the Ephesians that he sought for them special forms and peculiar manifestations of the gift of the Spirit. First of all, in a general gift of illumination, or wisdom, and then, in a more special gift of insight into the divine mysteries, or revelation.

Wherein is this wisdom and revelation to lie? "In the knowledge of Him." This might be more accurately rendered, "in the full or exhaustive knowledge of Him, Himself—that is, of God, of the Father." Oh! not a little knowledge, not the rudiments of knowledge regarding God, will satisfy the apostle

Digitized by Google

for his converts. It must be a sympathetically appreciative knowledge—unsatisfied until it has exhausted the subject; and as one puts it, it is "the knowledge of God, not of Christ, that was to be the sphere, the circumambient element in which they were to receive wisdom and revelation." What is there in the whole circle of divine truth that is not contained in this prayer? It embraces, as the subject of its petition, the whole counsel of God, from remote eternity, in His yet future dealings with His creatures—His purpose of creation, to produce a representative in a paradise prepared, who might show forth His attributes. It includes the frustration by sin of that first purpose, and its overruling to carry out another purpose of still nobler conception, profounder plan, and more wonderful outworking—even the redemption of a ruined race, and their restoration to favour, by the atoning sacrifice of God incarnate in the Son.

Let us pause to make this prayer our own. Reader, have you obtained, by the Holy Spirit of God, any insight into this divine purpose of mercy? Have you seen God carrying out the loving counsel of His fatherly heart, redeeming you through the atonement of His Son Jesus Christ? Have you accepted the revelation? If you have, give thanks. Be humbled, and looking away from yourself and toward the Lord Jesus Christ, the author and the finisher of your faith, trust in His merit; and, clothed with His righteousness, follow Him faithfully.

If you have had no such vision or revelation heretofore, oh, look *now* to the Lamb. Join for yourself in this prayer of Paul, and seek that the God of our Lord Jesus Christ, the Father of glory, may even now, this moment, give unto you His own Holy Spirit, to reveal Himself in your hearts, the hope of glory. He never turned any seeking soul away. "He never said to any, Seek ye my face in vain."

Art. IV.—THOMAS AQUINAS ON THE RESURRECTION.

Quæst. 76. Art. I., II. Whether the sound of the trumpet is the cause of our resurrection? 1. It seems not; for Damascenus says, "Believe that the resurrection will take place by the divine will, power and nod; since, therefore, these are a sufficient cause of our resurrection," &c. 2. Besides, a voice is uttered in vain to him who cannot hear; but the dead will not have the power of hearing; therefore, it is not suitable that,

Digitized by Google

&c. 3. Moreover, if any voice is the cause of the resurrection, this will only be by a power divinely given to the voice; whence upon Ps. lxvii.: He will give to His voice a voice of power (says the gloss) of raising bodies. But from the moment that power is given to anything, although miraculously given, the act which follows is natural, as is evident in one born blind, but who, after having been miraculously enlightened, sees naturally. Therefore, if any voice were the cause of the resurrection, the resurrection would be natural, which is false. But against this is what is said, 1 Thess. iv., the Lord Himself, with the trump of God, shall descend from heaven, and the dead in Christ shall rise. Moreover, John v., those who are in the graves shall hear the voice of the Son of God, and they who hear shall live; but this voice is called the trumpet, as is evident in Lombard; therefore, &c.

Conclusion. Since Christ rising is the univocal cause of our resurrection, so, that He may effect our resurrection, He will awake those that sleep by the trumpet, that is, by His voice commanding, or by His appearing having the force of a command. The cause and effect must in some manner be conjoined, because the moving and the moved, the agent doing and the thing done, exist at the same time. Now, Christ rising is the univocal cause of our resurrection; whence it is necessary that in the common resurrection of bodies, He should effect the resurrection by giving some corporeal sign, which sign indeed, as some say, will be literally His voice commanding the resurrection, as He commanded the sea, and the tempest ceased, (Matt. viii.) But some say that this sign will be nothing else than the evident representation itself of the Son of God in the world, of which it is said, (Matt. xxiv.,) "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be;" and they lean upon the authority of Gregory saying, that the sounding of the trumpet is nothing else than the showing of the Son to this world as the Judge. And according to this, the appearing itself of the Son of God is called His voice, because all nature shall obey Him, appearing, as if commanding, for the restoration of human bodies; whence He is said to come with a command, (1 Thess. iv.;) and thus His appearing, in so far as it has the force of a certain command, is called His voice. And this voice, whatever it be, is sometimes called a cry, as of a proclaimer citing to judgment; and sometimes it is called the sound of a trumpet, either on account of its evidence, as is said in Lombard, or on account of its agreement to the use of the trumpet which was under the Old Testament. For by the trumpet they were gathered

Digitized by Google

to council, incited to battle, and called to a festival; now the rising will be gathered to the council of judgment, and to the battle in which the whole world will fight against the insensate, and to a festival of an eternal solemnity.

As to the 1st, In those words Damascenus touched these points about the material cause of the resurrection, namely, the divine will which commands, the power which executes, and the facility of executing, in adding "nod," after the similitude of human things. For that is very easy for us to do which is done immediately upon our word; but the facility appears much greater, if before a word be uttered, our will be immediately done by servants at the first sign of our will, which is called a nod; and such a nod is a certain cause of the foresaid execution, in so far as thereby others are induced to fulfil our will. Now the divine nod by which the resurrection will be effected, is nothing else than a sign given by Him whom all nature shall obey for the resurrection of the dead; and this sign is the same with the sound of the trumpet. 2. As the forms of the sacraments have a power of sanctifying, not from their being heard, but from being set forth; so that voice, whatever it may be, will have an instrumental efficacy for raising the dead, not because it is heard, but because it is uttered, just as a voice by the very impulsion of the air awakes a sleeper by setting free the organ of sense, not because it is taken knowledge of, because the judgment concerning a voice striking the ear follows the awakening, and is not its cause. 3. That reason would hold, if the power given to the voice were an entity perfect in nature, because then that which proceeded from it would have a natural power made its principle; now such is not that power, but such as was above said to be in the forms of the sacraments.

Art. III. Whether angels will be employed for the resurrection? It seems not. 1. Because the resurrection of the dead is exhibitive of greater power than the generation of men; but when men are generated, the soul is not infused into the body by the mediation of angels; therefore, the resurrection, which is a renewed conjunction of soul and body, will not, &c. 2. Besides, if this ministry pertain to any angels, it seems specially to pertain to the powers whose prerogative it is to work miracles; but it is not ascribed to them, but to the archangels, as is evident in Lombard; therefore, &c. But against this is what is said, 1 Thess. iv., that the Lord with the voice of the archangel, shall descend from heaven, and the dead shall rise; therefore, &c.

Conclusion. In the resurrection, God will use the ministry

Digitized by Google

of angels in what must be done corporeally; but not as to this, that He will anew unite the soul to the body, and glorify the body itself. As Augustine says, in *Lib.* 3, *De Trinitate*, that as the grosser and lower bodies are in a certain order governed by the more subtle and powerful, so all bodies are governed by God, by the rational spirit of life; and this also Gregory touches upon; whence in all things to be done corporeally by God, He will use the ministry of angels. Now, in the resurrection, there is something pertaining to the transmutation of bodies, namely, the collecting of ashes and their preparation for the repairing of the human body, whence as to this God will use the ministry of angels; but the soul, as it is created immediately by God, will be united immediately by Him to the renewed body, without any operation of angels; similarly also He Himself will glorify the body without the ministry of angels, as also He immediately glorifies the soul. And this ministry of angels is called a "voice," according to one exposition which is touched upon in Lombard.

As to 1. The solution is plain from what has been said. 2. That ministry will be principally of one archangel, namely, Michael, who is the prince of the Church, as he was of the synagogue, as is said in Dan. x., who yet will act by the influence of the Powers and other superior orders; whence what he will do, they will in some manner do. In like manner, the inferior angels will co-operate with him about the resurrection of the individuals with whose custody they have been charged. And so that voice may be said to be of one and of more angels.

Quæst. 77. Of the time and manner of the resurrection, about which there are four points:—

Art. I. Whether the time of our resurrection ought to be deferred till the end of the world? It seems not. 1. Because there is a greater agreement of the head to the members, than of the members to one another, as of a cause to its effects than of the effects to one another; but Christ, who is our Head, did not defer His resurrection till the end of the world, that He might rise at the same time with all; therefore, neither ought that of the first saints, &c. 2. Besides, the resurrection of the Head is the cause of that of the members; but the resurrection of certain members, noble because of their nearness to the Head, was not deferred till the end of the world, but immediately followed that of Christ, as is piously believed of the blessed Virgin and John the evangelist; therefore, also the resurrection of others will be so much nearer that of Christ, as they shall have been more conformed to Him by grace and merit. 3. Further, the state of the New Testament is perfec-

Digitized by Google

tion, and more explicitly and fully bears the image of Christ, than the state of the Old Testament; but certain fathers of the Old Testament rose when Christ rose, as is said, Matt. xxvii., that many bodies of the saints which slept arose; therefore it seems, that neither ought the resurrection of the Old Testament saints to be deferred till the end of the world. 4. Moreover, after the end of the world, there will not be any numbering of years; but after the resurrection of the dead, many years are still computed until the resurrection of others, as is plain, (Rev. xx.,) "I saw the souls of them that were beheaded for the testimony of Jesus, and for the Word of God." And below, "and they lived and reigned with Christ a thousand years, and the rest of the dead lived not again until the thousand years were finished;" therefore, &c. But against this is Job xiv., man having fallen asleep shall not rise again, until the heaven be worn out he shall not awake, neither shall he rise from his sleep; and he speaks of the sleep of death; the heaven shall be worn out at the end of the world; therefore, &c. Besides, it is said, Heb. xi., these all having obtained a good report though faith, obtained not the promise, *i.e.*, full blessedness of soul and body, God having provided some better thing for us, that they without us should not be consummated, *i.e.*, made perfect, (gloss,) that, in the common joy of all, the joy of individuals might be increased; but the resurrection will not be before the glorification of bodies, because He will re-form our vile body, that it may be conformed to His glorious body, (Phil. iii.,) and the sons of the resurrection will be as the angels in heaven, (Matt. xxii.;) therefore, the resurrection will be delayed till the end of the world, when all will rise at once.

Conclusion. Since the whole material of human bodies is subjected to the motion of the celestial bodies, their resurrection is suitably deferred till the end of the world, when the motion of the heaven shall quiesce. Augustine says, *Lib.* 3, *De Trin.*, Divine Providence hath ordained that the grosser and inferior bodies be governed in a certain order by the more subtle and powerful; and thus the whole material of the inferior bodies is subject to variation according to the motion of the heavenly bodies; whence it would be contrary to the order which Divine Providence hath appointed, were the matter of inferior bodies brought to a state of incorruption, while the motion of the superior bodies continued. And because according to the doctrine of faith, the resurrection will be to an immortal life in conformity to Christ, who, rising from the dead, dieth no more, (Rom. 6;) therefore the resurrection of human bodies will be de-

Digitized by Google

ferred till the end of the world, when the motion of the heaven shall rest. And on this account also the philosophers, who held that the motion of the heaven would never cease, taught the return of human souls to mortal bodies, such as we now have, or they fixed the return of the soul to the same body at the end of the great year, as Empedocles; or to another, as Pythagoras, whose doctrine was that any soul might enter any body. As to the 1st, Although the Head agrees more to the members with an agreement of proportion, which is requisite to His influence upon them, than the members to one another; yet the Head has a certain causality upon the members, which they want; and in this the members differ from the Head and resemble one another. Whence the resurrection of Christ is a certain exemplar of ours, from the faith of which the hope of our resurrection arises in us; but the resurrection of any member of Christ is not the cause of that of the other members; and, therefore, the resurrection of Christ should precede that of others, who ought all to rise at once in the consummation of the ages. 2. Although among the members some are more worthy than others and more conformed to the Head, yet they attain not to the nature of a head, so as to be the cause of others; and so it is not due to them from their greater conformity to Christ, that their resurrection should precede that of others as its exemplified exemplar, as was said of that of Christ. But that this was granted to some that their resurrection should not have been delayed till the common resurrection, is from a special privilege of grace, not as a debt of their conformity to Christ. 3. Jerome seems to doubt concerning that resurrection of saints with Christ: whether, namely, when the testimony to the resurrection was completed, they died again, so that their rising was rather a certain resuscitation, like that of Lazarus, who died again, than a true resurrection, such as will be at the end of the world; or whether they truly rose to immortal life, so as always to live in the body, ascending corporeally with Christ into heaven, as the gloss says on Matt. xxvii.; and this seems more probable, because that they might bear a true testimony to the true resurrection of Christ, it was congruous that they should rise truly, as Jerome says elsewhere. Nor was their resurrection hastened on their own account, but for testifying to that of Christ, which testimony, indeed, was for founding the faith of the New Testament; whence it was done more becomingly by fathers of the Old Testament than by those who departed when the New Testament had already been founded. Yet we must know that although in the Gospel their resurrection is mentioned before that of Christ, this was, as is

Digitized by Google

plain from the text, by anticipation, which is frequent with historians. For none rose truly before Christ, because He is the firstfruits of them that sleep, (1 Cor. xv.,) although some were resuscitated before His resurrection, as is evident in the case of Lazarus. 4. As Augustine relates, *Lib.* 20, *De Civitate Dei*, certain heretics, taking occasion from these words, held that there would be a first resurrection of the dead, that they might reign 1000 years with Christ in the earth; whence they were called Chiliasts, as if millenarians; and so Augustine says that these words must be otherwise understood, namely of a spiritual resurrection, by which men rise from sins by the gift of grace. But the second resurrection is of bodies. Now the Church is called the kingdom of Christ, in which, with Him not only martyrs, but also other elect reign, so that by a part the whole is understood; or they all reign with Christ in glory, and the martyrs are specially mentioned because they, having contended for the truth even unto death, peculiarly reign while dead. And a millenary of years means not any definite number, but designates the whole time, now passing, in which the saints now reign with Christ; because a millenary number designates a universality better than a centenary, because a centenary is the square of a denary, but a millenary is a solid number rising into itself from the double of a counted denary; because ten times 10 are 100, and ten times 100 are 1000; and, in like manner, it is said in Ps. cv. of the word which He commanded for 1000 generations, *i.e.*, for all.

Art. II. Whether the time of our resurrection is hidden? It seems not:—for 1, The end of that whose beginning is determined and known may also be determinately known, because all things are measured by a certain period; but the beginning of the world is determinately known; therefore, also its end may be. Now then shall be the time of the resurrection and judgment; therefore, &c. 2. Besides, it is said, (Rev. xii.,) that the woman, by whom the Church is signified, hath a place prepared of God, where she is nourished 1260 days. In Dan. xii. also is given a certain definite number of days, by which years seem to be signified, according to Ezek. iv., "A day for a year, a day for a year, I say, I have given thee;" therefore, from the Holy Scripture may be definitely known, &c. 3. Further, the state of the New Testament was prefigured in the Old Testament; but we know definitely the time during which the Old Testament had a standing; therefore, also, may be definitely known the time during which the New Testament state shall continue. But the New Testament will have a standing in the end of the world; whence it is said (Matt. xxviii.,) "Lo, I am with you, even

Digitized by Google

until the end of the world;" therefore, &c. But, on the contrary, what is unknown to the angels is much more hidden from men, because those things which men can attain unto by natural reason are much more clearly and certainly known by the angels by natural cognition. In like manner, also, revelations are not made to men unless by the mediation of angels, as is evident from Dionysius, cap. 4, Of the Celestial Hierarchy; but the angels know not the time definitely, as is plain, (Matt. xxiv.,) "Of that day and hour no man knows, neither the angels of heaven;" therefore, &c. Besides, the apostles were more privy to the secrets of God than others who came after them; because as is said, (Rom. viii.,) they had the firstfruits of the Spirit; gloss, first in time and more abundantly than others. But it was said to them when inquiring as to this very thing, (Acts i.,) "It is not for you to know the times or the seasons which the Father hath put in His own power;" therefore much more is it hidden to others.

Conclusion. Neither by natural reason nor divine revelation, can the time of the future resurrection be computed or known, in order we all may be always solicitous and prepared to meet Christ. Augustine says, that it is uncertain by what generations may be computed the last age of the human race, which runs from the (first) coming of Christ to the end of the world; as old age, which is the last stage of human life, hath not its duration determined according to the measure of the other stages, since sometimes it alone occupies as much time as all the rest. Now, the reason of this is, that the determinate number of future time cannot be known, except either by revelation or by natural reason; but the time that is to be till the resurrection, cannot be calculated by natural reason because the resurrection and the end of the motion of heaven will be at the same time, as was said. But from motion is ascertained the number of all things which are foreseen by natural reason as future at a determinate time; but from the motion of heaven its end cannot be known, because from the very fact of its being circular it comes to pass, that, according to its nature, it may endure for ever. Whence by natural reason, the time which will elapse until the resurrection cannot be computed. In like manner, neither can it be found by revelation, in order that all may be solicitous and prepared to meet Christ; and on this account also He answered the apostles, when inquiring concerning this, (Act i.,) "It is not for you to know," &c.; where, as Augustine says, He paralysed the fingers of all calculators of it, and bade them be still. For what He was unwilling to discover to the apostles, inquiring, neither will He reveal to

Digitized by Google

others; whence all those who have sought to compute the predicted time, have hitherto been found speakers of falsity. For some, as Augustine says, affirmed that, from the ascension of the Lord until his final coming, 400 years might be fulfilled, others 500, others 1000; whose falsity is manifest, as, in like manner, will be that of those who still cease not to calculate.

As to 1. Of those things whose end is known from a known beginning, the measure must be known to us; and, therefore, when the beginning is known of anything whose duration is measured by the motion of heaven, we may know its end, because the motion of heaven is known to us; but the measure of this motion is the divine appointment alone, which is hidden from us; and therefore, however certainly we may know its beginning, we cannot know its end. 2. By the 1260 days mentioned in Rev. xii., is meant the whole time of the Church's duration, and not any determinate number of years; and this, because the preaching of Christ, on which the Church is founded, continued three years and a half, which time contains almost an equal number of days with the number aforesaid. And similarly also, their number in Daniel is not to be referred to any number of years that may be till the end of the world, or until the preaching of Antichrist, but ought to be referred to the time during which Antichrist shall preach, and his persecution continue. 3. Although the state of the New Testament in general, is prefigured by that of the Old, yet it is not necessary that particulars should answer to particulars, especially since all the figures of the Old Testament have been fulfilled in Christ. And so Augustine answers some who wished to regard the number of persecutions which the Church has suffered and is to suffer, as equal to that of the plagues of Egypt, saying, I do not consider these persecutions to be prophetically signified by those events in Egypt, although, by those who think so, the particulars of the one seem exquisitely and ingeniously compared with the particulars of the other, not however by the prophetic spirit, but by the conjecturing of the human mind, which sometimes reaches the truth, and is sometimes mistaken, and in like manner with the sayings of the Abbot Joachim, who, by such conjecturing of future things, made some true predictions, and some false.

Art. III. Whether the resurrection will be by night? It seems not. 1. Because it will not be until the heaven be worn out, as is said, Job xiv., but when the motion of heaven ceases, which is called its being worn out, there will be no time, neither night nor day; therefore, &c. 2. Besides, the end of everything ought to be most perfect; but then will be

Digitized by Google

the most perfect end of time; whence it is said in Revelation, that time shall be no longer; therefore, time ought then to be in its best disposition, and so it ought to be day. 3. Moreover, the quality of time ought to answer to the things which are done in it; whence John xiii., there is mention of night when Judas went out from the society of light; but then there will be a perfect manifestation of all things, which now lie hid, because the Lord when He comes shall bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, (1 Cor. iv. ;) therefore, it should be by day. But on the other hand, the resurrection of Christ is the exemplar of ours; but His was in the night, as Gregory says; therefore also ours. Besides, the coming of the Lord is compared to the coming of a thief into a house, as is plain, Luke xii. But the thief comes in the time of night; therefore also the Lord will come in the nocturnal season. But when He comes, the resurrection will take place, as was said; therefore, &c.

Conclusion. Although the time of the resurrection cannot be determinately foreknown or computed, yet it is with probability said that it will be in the twilight, so that the sun and moon may return to the same point in which they are believed to have been created. Though the fixed hour cannot be known for certain, yet it is said by some with sufficient probability, that the resurrection will take place, as it were, in the twilight, the sun being in the east, and the moon in the west, because they are believed to have been created in such a relative position, that so their circulation may be wholly fulfilled by their return to the same point; whence it is said of Christ, that He rose at such an hour.

As to the 1st. When the resurrection will be, it will not be time, but the end of time; because in the same instant in which the motion of the heaven shall cease, will be the resurrection, and a position of the stars according to the configuration which they present now in any definite hour; and thus it is said that the resurrection will be in such or such an hour. 2. The best disposition of time is said to be at noon, on account of the light of the sun, but then the city of God will need neither the sun nor the moon, because the glory of God will lighten it, (Rev. xxii. ;) and, therefore, as to this, it is of no consequence whether the resurrection takes place by day or night. 3. To that time is congruous, manifestation as to those things which are now done, and concealment as to the determination of the time itself; and, therefore, the resurrection may suitably be either by day or by night.

Art. IV. Whether the resurrection will be instantaneous or

Digitized by Google

successive? It seems the latter; 1. Because, Ezek. xxxvii., the resurrection of the dead is foreshown, where it is said, bones came to bones, and I beheld, and lo, the sinews and the flesh came up upon them, and the skin covered them above, and they had not breath; therefore, the restoration of bodies will precede in time the conjunction of souls with them, and so the resurrection will not be instantaneous. 2. Besides, that which requires several successive actions cannot be instantaneous; but these are requisite to the resurrection, namely, the collecting of ashes, the re-formation of the body, and the infusion of the soul; therefore, &c. 3. Further, every sound is measured by time; but the sound of the trumpet will be the cause of the resurrection, as was said; therefore, the resurrection will take place in time, and not instantaneously. 4. Moreover, no local motion can be instantaneous, according to Aristotle; but for the resurrection is requisite some local motion in the gathering of the ashes; therefore, &c. But against this, is 1 Cor. xv., "We shall all indeed rise in a moment, in the twinkling of an eye;" therefore, &c. Besides, infinite power operates instantaneously; but as Damascenus says, believe that the resurrection will be by divine power, which, as is well known, is infinite; therefore, &c.

Conclusion. The resurrection will be instantaneous in respect of those things which will be done by the divine power immediately, but successive as to those which will be effected by the ministry of angels. In the resurrection something will be effected by the ministry of angels, and something by divine power immediately, as was said. That, therefore, which shall be done by the ministry of angels, will not be in an instant, if an instant be taken for an indivisible point of time; yet it will be in an instant, if instant be taken for an imperceptible portion of time. But that which shall be effected by the divine power immediately, will be done instantaneously, namely, in the term of time in which the work of the angels shall be completed; because the superior power brings the inferior unto perfection.

As to the 1st, Ezekiel spoke to an uncultivated people. Whence as Moses distinguished the works of six days by days, that an ignorant people might understand him—although all things were made at once, according to Augustine; so Ezekiel expresses divers things which are to be in the resurrection, although they will all occur together in an instant. 2. Although those operations follow one another in nature, they are yet together in time, because they are either absolutely simultaneous, or one takes place in the instant at which another is

Digitized by Google

terminated. 3. It seems we must say the same thing of that sound, and of the forms of the sacraments, namely, that in the last instant the sound will have its effect. 4. The gathering together of the ashes, which cannot be without local motion, will be performed by the ministry of angels, and therefore will be in time; but time imperceptible, because of the facility of operating, which angels possess.

"It is usual with Papists and other monkish men, that lie in wait to deceive, to turn the blessed Scriptures into a nose of wax, under pretence of allegories and mysteries. Origen was a great admirer of allegories. By the strength of his parts and wanton wit, he turned most of the Scriptures into allegories; and by the just judgment of God upon him, he foolishly understood and absurdly applied that, Matt. xix. 12, literally, 'some have made themselves chaste for the kingdom of heaven.' . . . . And, indeed, he might as well have plucked out one of his eyes upon the same account, because Christ said, 'It is better to go to heaven with one eye, than having two eyes to be cast into hell fire.' In all ages, heretics have commonly defended their heresies by translating of Scripture into allegories. The apostle speaks of such as, denying the resurrection of the body, turn all the testimonies of the resurrection into an allegory, meaning thereby only the spiritual resurrection of the soul from sin, of which sort was Hymeneus and Philetus, who destroyed the faith of some, saying, 'the resurrection was past already,' 2 Tim. ii. 17, 18. And are there not many among us that turn the whole history of the Bible into an allegory, and that turn Christ, and sin, and death, and the soul, and hell and heaven, and all, into an allegory? Many have, and many do, miserably pervert the Scriptures, by turning them into vain and groundless allegories. Some wanton wits * have expounded paradise to be the soul, man to be the mind, the woman to be the sense, the serpent to be delight, the tree of knowledge of good and evil to be wisdom, and the rest of the trees to be the virtues and endowments of the mind. O friends! it is dangerous to bring in allegories where the Scripture doth not clearly and plainly warrant them, and to take those words figuratively which should be taken properly."
—*Brooks*, vol. ii., p. 164, 5. (Nichol's series.)

* Philo Judæus, and others of a later date.

Digitized by Google

ART. V.—SATAN IN CONNEXION WITH EARTH AND MAN.

Job ii. 1-3.

To a superficial reader who contents himself with the vague and general ideas which may be gathered from a cursory perusal, the passage before us may not have presented any serious difficulty. He satisfies himself with learning from it the general truth, that God exercises an absolute control over the great adversary of the human race, and makes him subservient to his purposes regarding man. But to one who accustoms himself to reverence every word of God, to scrutinise every sentence with exactest care, and to weigh the precise import, not of whole passages merely, but of each clause and expression, the details of this scene in the history of Job appear not a little perplexing. It is very true that he may gather the same general meaning, but he feels that the minute descriptions of the inspired historian are not superfluous. He sees that one great lesson here taught is regarding God's providence, but he feels assured that the peculiar way in which the subject is here presented is intended to express something more than this. He learns here Satan's subjection to God and his malice toward man, but he cannot rest without inquiring whether the striking and unusual view here brought before us may not warrant some further inferences.

At the same time, aware of the danger of stretching his text too far, he endeavours to strike a medium between excessive vagueness and undue minuteness; and while he is anxious to gather out no more than the passage will fairly admit of, he is equally solicitous to obtain *all* that it will legitimately afford.

The first critical difficulty that meets us is the appellation, "sons of God." There is some diversity of opinion as to the persons or class of beings here called by this name. Some understand by it those men who, like Job, were "perfect and upright, who feared God and eschewed evil," and that their "coming to present themselves before the Lord" refers to their religious assemblies: others apply it to the angels of God,—the "host of heaven," whom the prophet saw "standing by the throne of God on the right hand and on the left," (1 Kings xxii. 19,) ministering to the Ancient of days in numbers of ten thousand times ten thousand, (Dan. vii. 10.) The expression under discussion occurs just six times in the Old Testament: twice in Genesis, (vi. 2, 4,) three times in Job, (i. 6, ii. 1, xxxviii. 7,) and once in Hosea, (i. 10.) The two passages in Genesis and the passage in Hosea manifestly, we think, are used in reference

Digitized by Google

to man. The last passage from Job to which we alluded evidently designates the angels,—"the morning stars sang together, and all the sons of God shouted for joy." The other two places in which the words occur are the places under review. Little can be drawn from any of these to determine the point before us. Any light they do throw upon it seems to lead us to consider the terms as applicable to the angelic host. For though the passages in which they obviously bear the other meaning are more in number, yet their context is so widely different from that in Job, that we cannot admit them as analogies by which we might be guided in the interpretation of the words we are considering. And then, on the other hand, the verse in the 37th chapter of this book, obviously intended to designate the angels, suggests the likelihood of the same meaning here.

But though these parallel *expressions* afford so little help, we shall find that some corresponding *passages*, where the context is similar, though the terms are different, cast more light upon the point. The first to which we would refer is in 1st Kings xx. 19, and 2 Chron. xviii. 18, where, when Micaiah is summoned by the king of Israel to tell him the event of the war, a vision is employed in conveying the prophecy precisely the same in many of its circumstances and details as that to which our discussion is directed. "I saw," says the prophet, "the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth Gilead; and one said on this manner, and another on that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shalt persuade him, and prevail also: go forth and do so." The parts of this vision are very similar to those of Job. We have in both God sitting as it were in solemn council, surrounded by ministering hosts,—an evil spirit appearing among them, who is represented as addressed by Jehovah, and as answering, —and as being sent upon his errand to persuade Ahab to go up that he might fall at Ramoth Gilead. Now, as here there can be little doubt that the angels are the hosts which circle the heavenly throne, we are led to conclude that the beings who occupy a similar place in the other vision are the angels also. The second reference we would make to corresponding passages, is to the vision of Isaiah, (vi. 1,) who saw the Lord sitting upon a throne, high and lifted up, filling the celestial temple with his train. The similarity here is certainly

Digitized by Google

not so great as in the other, yet it is sufficient for our purpose, for the vision is recorded as seen in heaven, and hence we infer that the scene in Job, to which it at least bears a general resemblance, was intended as a representation of the transactions at the heavenly court, and not of the assemblies of the saints on earth.

The third and last passage to which we would advert is in Zechariah, (iii. 1, 2:) "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan;"—where we have Jehovah, Satan, the angel of the Lord, brought before us in circumstances not unlike those represented in Job.

These quotations appear to us to cast considerable light upon the vision before us, and greatly strengthen the probability that by "the sons of God" are meant the hosts of ministering spirits which stand in the presence of Jehovah, and not the "congregations of the saints" below. But even though we had no such passages to aid us, there is perhaps enough in the text and context to determine our opinion. The whole spirit and scope of the verses before us lead us to infer that the vision is a sort of figurative representation of transactions in the heavenly courts. A day of solemn assembly has been proclaimed—the hosts of angels, sons of God, attend the summons to receive their commissions from His mouth, to give an account of their doings, or to offer their adorations. Jehovah ascends the throne —the proceedings of the court are commenced. An accusation is presented by Satan, who had been permitted to mingle with his unfallen brethren. The Judge gives His sentence, and Satan withdraws from the court to fulfil his purposes of malice, in so far as he had received the permission of Jehovah. All this is so unlike anything which we could suppose taking place in a "meeting of the saints," so like what we are accustomed from Scripture representation to picture to ourselves as transacted above, that the very reading of the vision at once carries our ideas into the courts of heaven, where Jehovah is seated on His throne surrounded by His ministering sons.

Our *second* textual difficulty has reference to what many may think too trivial to deserve notice, we mean the different use of the names Jehovah and Elohim. We read "the sons of Elohim came to present themselves before *Jehovah;*" and it is asked if there is any meaning in this change of appellations, any principle upon which it depends. Now, without entering into the discussion about the origin of the word אלהים, we think it has been established, and indeed pretty generally agreed, that this

Digitized by Google

name of God is expressive of relation; that relation, for instance, which the Creator bears to the thing created,—the giver of life to the being receiving it; as in Ps. c., "Know ye that Jehovah is Elohim, because he has *made* us." And Christ argues that because Jehovah bears to Abraham the relation of Elohim, therefore he must rise again. Its reference is to the perfections of God as exhibited in creation, providence, &c.; while Jehovah is used in reference to the incomprehensible *essence* of God. If this be true, we can easily see the reason for the different appellations in our text. They were sons not of Jehovah but of Elohim; they bore a certain relation to God, not as He is a Spirit, not as He is in Himself, but as a Being to whose perfections of power, wisdom, and goodness they were indebted for all they were. It may seem to overthrow this that we read of "the servants of *Jehovah;*" but a slight reflection will convince us that this rather strengthens it. The declaration of Christ, "God is a Spirit, and they who worship him must worship him in spirit and in truth," shows us that men *as worshippers*, had to do with God as He is in Himself, not merely as related to them; and therefore we see how the expression, "servants of Jehovah," is exactly what might have been expected; so that while men are called the servants of Jehovah, because as worshippers they look to Him as a Spirit, they are called "sons of Elohim," because in this capacity they regard Him as their Creator. The last textual difficulty which we shall notice is regarding the precise meaning of the action here represented—the presenting themselves before Jehovah. Aben Ezra paraphrases it thus—"There was a day, the first of the year, when all the sons of eternity passed before the Shekinah." And another of the Rabbis renders it—"It came to pass on the day of the judgment, in the beginning of the year, that the bands of the angels came to stand up (present themselves) in the judgment before Jehovah, and Satan came by himself in the midst of them." Both these interpretations would seem to intimate that it was to worship Jehovah, or for purposes of a judiciary nature, that the angels presented themselves in His presence. But though it is probable that both these ideas may be intimated by the original word, yet that it involves another and, in the present, more appropriate idea, will easily be made to appear from a reference to one or two passages where it occurs: Deut. xxxi. 14, "The Lord said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, *that I may give him a charge.*" Here we see that it was in order to give Joshua a *commission* that Moses and he were commanded to present themselves before the

Digitized by Google

tabernacle. Again, Exod. xxxiv. 2, "Come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount." And the purpose for which he was thus summoned into the presence of God, was to receive a charge regarding the dispensation whose promulgation was to be entrusted to him. Without adducing more quotations upon this point, we may gather from what we have already referred to, that the word in question is frequently employed when the party presents himself in order to receive a commission; so that while we fully admit the other meanings we have already noticed, we would include among them this additional one, which we feel warranted in doing, not only from the passages above adverted to, but from the whole scope of the verses more immediately under our notice. From the events and circumstances of that vision we see clearly that one object for which this high assembly was summoned was to grant permission to Satan to try the servant of God: and this, taken in connexion with those other places where the same word occurs in connexion with the same idea, seems to establish us in the conclusion, that while several ideas are conveyed in these words, yet that that of receiving a commission is the leading one of the passage.

But another and a more difficult question occurs here, suggested by the terms "presenting themselves before Jehovah." Do these words intimate that there is a fixed locality in which all this vision is represented as occurring? To this question we can give little more than a short and general reply, as Scripture supplies us with no minute information on this subject. But it is evident that beings such as angels must have a locality, because though spiritual they are *finite*. Again, it is evident that God has essentially and necessarily *no* locality, because He is both spiritual and infinite. But then in order, as it were, to bring Himself into contact with His creatures, may He not have condescended to appoint some locality where His presence is represented by some peculiar manifestation, some heavenly Shekinah, before which His angels may offer solemn worship, and from which they may receive His mandates? May He not have "prepared His throne in the heavens," (Ps. ciii. 19,) from which to give forth His law to "His angels, that excel in strength, that do His commandments, hearkening to the voice of His word." We know that Christ, having now ascended into heaven, has a definite place for the throne of His glorified humanity, round which the angels are assembled to present their adorations; but as to the existence of a visible symbol of divinity before this, we can attain to little certainty; only, from our text, and from similar passages in

Digitized by Google

the Old Testament, and especially from one in the New Testament, (Acts vii. 55,) where Stephen saw the glory of God, and Jesus at His right hand; implying that there was some visible manifestation of deity separate from that which shone forth in Him who was seated at His right hand, we may infer that probably there might have been always some such glorious symbol by which the Divine Presence was manifested to His ministering angels. But on these subjects we ought to venture cautiously and reverently, remembering that "such knowledge is too wonderful for us, that it is too high for us to attain to it," (Ps. cxxxix. 6.)

We might now give an expanded and connected view of the passage in the way of a paraphrase; but it must be evident that there is no room for this here, there is such a peculiarity of structure and tone, that any attempt of this kind would only enfeeble without elucidating the meaning and force of this singular vision. We may, therefore, proceed to the statement of the several doctrines contained in these verses. And,

(1.) We learn the existence of evil spirits, and of Satan as the head of these. (2.) That God's eye is ever upon them, making their every movement subservient to His will. (3.) That they are permitted to range over earth, and even in some way to appear before the court of heaven. (4.) That they have power to a certain extent and in a certain way over the inhabitants of this world. (5.) That God makes their wrath and malice to praise Him, and restrains the remainder of it. (6.) That though God suffers His saints to be tried by the malice of these evil spirits, yet it is in order to baffle their wicked purposes, and to show that He can make His people proof against every assault, and enable them to hold fast their integrity though hell be moved against them to destroy them without a cause.

Into the illustration of each of these doctrines it is quite impossible for us to enter; we shall confine ourselves to the consideration of the extent of Satan's power, as deducible from our text, compared with corresponding passages.

At our very first step here a difficulty meets us. In our text, and in innumerable other places of Scripture, Satan and his angels are represented as "going to and fro in the earth, and walking up and down in it;" while in 2 Pet. ii. 4 and Jude 6, we read that "God spared not the angels that sinned, but hath reserved them *in everlasting chains* under darkness unto the judgment of the great day." So that in one place, or rather in innumerable places, we have Satan ranging over earth; in another, fast fettered and imprisoned in everlasting chains

Digitized by Google

and darkness, like a criminal awaiting his doom. This inconsistency, however, exists only in our translation, as the original may with equal propriety be rendered, "reserved *for* everlasting chains," as "reserved *in* everlasting chains." For a short season they are permitted to roam this earth, but the chains are forged and ready that are to bind them for ever.

Having disposed of this difficulty, let us now examine what Scripture informs in regard to the extent of Satan's power. It appears to us from various direct statements and allusions, in both Old and New Testaments, that Satan's power had a wider range in the earlier periods of the world's history than now; and that its limits have gradually been contracted as the scheme of redemption was developed. When man fell, and by his fall lost the possession and sovereignty of this earth and all its creatures, which God had made over to him by special grant, (Gen. i. 26, 28,) Satan came in to seize his ill-gotten spoil, and was permitted by God to usurp the supremacy which man had forfeited. But though he attained this power and authority on the earth, still it would seem that he was not confined to it exclusively; but though a fallen angel, was allowed, in some way, which we pretend neither to describe nor know, access to the heavenly courts, or perhaps was compelled reluctantly to appear as a delinquent to answer for his doings on earth. Unwilling though we be to stretch our text further than it naturally leads us, and cautious of entertaining any opinion which might favour the gross ideas which Jewish traditions have given us of heaven, still we do not think that we are trespassing in either of these ways when we state that this vision in Job seems to imply that Satan had then an extent of power and liberty which he has not now. Several of the quotations we have made in the course of our previous remarks confirm this; and when we turn to the passages where his power is represented as being subjected to limitation, we shall find that they allude to the very circumstance of his having once had some power in heaven. Luke x. 18, "And Jesus said unto them, I beheld Satan as lightning fall *from heaven.*" Here, then, we are told that at the commencement of the Christian dispensation, Satan's power was restrained and limited within a narrower circle; and we gather from this what we know from other places, that Christ came not only "to destroy the works of the devil," (1 John iii. 8,) but also that he might "destroy him that had the power of death, that is the devil," (Heb. ii. 14.) Satan is now in a peculiar sense "the prince of this world," (John xii. 31,) "the god of this world," (2 Cor. iv. 4,) "the prince of the power of the air," (Eph. ii. 2.) We do not adduce

Digitized by Google

as evidence upon this point or as any illustration of it, the well-known passage in Isaiah, (xiv. 12,) "How art thou fallen from heaven, O Lucifer, son of the morning!" because, though usually referred to Satan, we conceive that they admit of no such interpretation, but allude exclusively to the king of Babylon.

Let us now turn to Rev. xii. 7, where there is mention made of a further limitation of Satan's power. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. . . . . Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down among you, having great wrath, because he knoweth that he hath but a short time." At what time this ejection of Satan took place it is rather difficult to ascertain; but still it throws great light upon, and strongly confirms, our preceding statement. The devil is here represented as having been in heaven; not merely before he fell, but he was there as an accuser of the brethren, who accused them before God day and night; and now that he is denied access there, and thrust out from its courts, he comes down to this earth, to which he is now confined, in great wrath, and meditating terrible vengeance.

But his power is to undergo another limitation ere he be finally and unchangeably bound in the everlasting chains which are reserved for him. In Rev. xx. 1 we read: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." He is driven from his last stronghold, the earth—the world is freed from his tyranny, and rejoices under the blessed sway of the children of the first resurrection, who "live and reign with Christ a thousand years," (ver. 4.) Toward the close of this blessed period he is allowed a respite,

Digitized by Google

and comes forth again to deceive the nations; but his time of liberty is short, the lake of fire (*not* the bottomless pit out of which he had been taken) is prepared for him. And the once high-throned potentate—the prince of the morning stars; that could not brook that his throne should be lower than his Maker's; that raised discord and rebellion in heaven to assault the throne of deity; that ruined a world to usurp its dominion; that held its sceptre for six thousand years; that wrestled with the Son of God; that fought with Michael and his angels, is now seized and fettered for ever, and thrust into the lake of fire and brimstone, (Rev. xx. 10,) to receive his everlasting retribution—his eternity of fiery death.

Art. VI.—NOAH, AND THE NOAHIC COVENANT.*

From the day that Noah and his family entered the ark until they left it, a year and ten days had elapsed. During that time great changes had been effected in the surface of the earth: changes which, in connexion with the effects of previous destructions and reorganisations, constitute the wonders of geological science. The atmosphere also was entirely changed. And when the waters subsided, everything wore another form. The face of the earth was altered, and the heavens assumed a different appearance. The substance of things was the same, but the condition was altered. The heavens and the earth which were of old, the work of the six days of creation, had passed away, and the world that then was, was destroyed; and another heavens and earth were developed. The heavenly luminaries shed their light upon the earth through an altered medium, and with different influences. The sun and moon and stars themselves were not really affected by the deluge. The change was not in them, but in the atmosphere through which their light reached the earth. Apparently, however, they too had changed. The object of these changes was mediately to affect the condition of man, by subjecting him to various diseases unknown before, and so shortening his life and placing him under a severer disciplinary arrangement for his moral good. Not so severe in the matter of labour, but more so in the matter of disease, sickness, physical imperfections, and bereavement. The earth is not now so fertile as before the deluge; but neither are briers and thorns so rank and so diffi-

* From an American paper.

Digitized by Google

cult of removal. And in addition to the fruits and vegetables, God has by the Noahic covenant given the flesh of animals to man for food; and in these providential arrangements the prediction of Lamech at the birth of his son was fulfilled. For the covenant made with Noah was made with him on account of his righteousness and the acceptability of his sacrifices: for "Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every living thing as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." And the covenant was made with him as the head of the human family in the new order of things. He was therefore, in all that the covenant had respect to, a representative man. His righteousness in that relation procured for his posterity the comfort which his name imports, in the amelioration of the original curse, and the exemption from any greater curse than is contained in the present order of things. The provisions of his covenant extend down through the whole time which is fixed for the continuance of the heavens and the earth which then commenced and now are. The next change will be for the better; it will be the commencement of restitution.

In the Noahic covenant we find a blessing and command respecting procreation in terms similar to the Adamic covenant; but, I apprehend, with special reference to an earlier puberty, as one of the special adaptations of the new order by which the term of man's life was so greatly abridged: for God blessed Noah and his sons, and said unto them, "Be fruitful and multiply, and replenish the earth." And so, notwithstanding the brevity of life and the vast mortality of mankind, the population of the earth has steadily increased till they are counted by hundreds of millions.

Again, in giving to man the flesh of animals for food, there was no restriction in the Noahic covenant as to clean and unclean. These terms as employed in distinguishing classes of animals at that time related to the law of sacrifice, as we find by the passage already quoted concerning Noah's sacrifice. Animals of all kinds were given to man as food, to be eaten as the herb; but they were forbidden to eat blood with the flesh. When God gave the herbs and fruits to men as food, by the Adamic covenant, He prohibited a certain fruit; and

Digitized by Google

when He gave animal flesh as food, by the Noahic covenant, He prohibited the blood which is the life of the flesh. Noah did not transgress this command as Adam did the former, and the blessings of his covenant have been perpetuated. But many of Noah's posterity have transgressed it and involved themselves in its penalties, which though not mentioned are embraced in the reason given for the prohibition, because the blood is the life of the flesh, and was appointed as the atonement for sin. See Lev. xvii. 10–14. This grant of animal flesh for food was accompanied by a formal delivery of beasts, birds, and fishes into the hand of man, and making him an object of fear and dread to them: "And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things; but flesh with the life thereof, which is the blood thereof, shall ye not eat." It seems to me that those who superstitiously abstain from animal flesh may thereby commit sin; inasmuch as they thus tacitly and presumptuously arraign the wisdom and goodness of God before the bar of their finite understanding. Among the evidences of a departure from the faith is "abstaining from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," 1 Tim. iv. 3–5.

By this covenant enactments were made for the more effectual preservation of human life: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Capital punishment was not known as a penalty before the flood. The trial of man under that economy demonstrated the necessity of more stringent laws against recklessness of human life; and doubtless the divine wisdom has devised the best, maugre the morbid sensibility of would-be philanthropists on that subject.

The ratification of this covenant and its appointed sign show its universal character and extent: "And God spake unto Noah and to his sons with him, saying, And I, behold I, establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut

Digitized by Google

off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you, and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth." It was made with Noah in behalf of all flesh, animal and human, and it extends to *perpetual generations.* It is an absolute covenant, not suspended upon any conditions whatever, and is unrepealable, being as much in force now as when first made, and shall continue down to the end of the heavens and the earth which now are.

Art. VII.—THE SAINTS OF ALL AGES FELLOW-HEIRS.*

There are some in the present day who hold such low notions of the saints of preceding ages, as to make regeneration itself a peculiarity of this dispensation, because, to admit that they were born of God, would be to admit that they were sons of God; and "if sons, then heirs, heirs of God, and joint-heirs with Christ." They hold that, not only is there a distinction of present standing and privilege, but that the distinction will be carried into the world to come, where only those who have enjoyed the present privileges will share the glorious destiny of the Church. They expect to look down from a superior exaltation upon Abraham, Isaac, and Jacob, and "all the risen and glorified saints who do not form part of the Church of God." It has even been said, "It is the Church alone which is privileged to know and confess the humiliation of God's only-begotten Son,

* From "Waymarks in the Wilderness." New York. [This is a most important subject. The modern Darbyite theory of the Church is not only thoroughly *unscriptural,* not only thoroughly *popish,* but is the inlet of numerous and serious errors, leading to the denial of atoning blood, and to an amount of spiritual pride and dogmatism absolutely incredible.—Ed.]

Digitized by Google

while His glory is yet hidden from the view of the world. Saints before the incarnation of Christ could not own Him thus, for He had not then taken flesh. Saints after the return of Christ, cannot own Him thus; for then His glory shall be manifested; it will neither be veiled as when He was here on earth, nor hidden as now, while He is at the right hand of God. But those who, during the period of His humiliation and rejection, have been led to know and confess Him as the Son of God, form the body, the Church; a body which is associated with Him in that highest place in heaven as well as on earth, which is His reward for having humbled Himself from such infinite glory to such depth of sorrow and of shame." In other words, the saints who lived and died previous to the present dispensation, not only did not share the privileges and standing of the Church on earth, but shall not share its glory, the glory which the Father has given Him; and when He shall appear, they shall *not* appear with Him in glory.

These views have a bearing upon the whole plan of redemption, and affect our views of the whole body of revealed truth. Connected with the summary exclusion of all who died in faith, not having received the promise, from the glory of the Church in Christ, we find notions on the peculiar place of "the Jewish remnant," in the economy of redemption, which warn us of the tendency of the error. The Gospel by Matthew, for example, as exhibiting Jesus as the Messiah promised to the fathers, is, so far as we are concerned, set aside as belonging to that remnant; though it is remarkable that it is the only one of the four Gospels in which the Church is distinctly mentioned! The Epistle of James and other portions of the New Testament are placed in the same category, the Church being simply the custodian of them, that they may be handed over to those for whom they are designed, when God shall resume His now suspended dealings with the chosen nation. Such conclusions may startle some who have been unsuspectingly receiving the teachings from which they result. The statement of them will show that we propose an important subject of inquiry when we raise the question, Do the Scriptures teach that the saints of all ages will be fellow-heirs?

It was as true before the incarnation as it is now, that men are by nature children of wrath, dead in trespasses and sins. The carnal mind was then, as now, enmity against God. The Lord announced no novel truth, nor one peculiar to the period of this dispensation, when He said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and consequently, "Except a man be born of

Digitized by Google

water and of the Spirit, he cannot enter the kingdom of God." Nicodemus, a master in Israel, might as justly be rebuked for not knowing this as any teacher of the Church. The mission of the Spirit as the Comforter, to abide with the Church, "builded together as a habitation of God through the Spirit," and as "the Spirit of adoption whereby we cry, Abba, Father," was consequent on the exaltation of Jesus to the right hand of the Father. So far there is a distinction in the earthly privileges of those who lived before, and those who have lived subsequent to that event. But the day of Pentecost did not witness the first action of the Spirit of God upon the souls of men. From the fall of man there has been but one way of salvation, one Saviour in whom faith rested, and one Spirit who quickened unto spiritual and everlasting life; and all who thus have eternal life were born of the Spirit. Faith was not then, any more than it is now, indigenous to the heart of man, and faith had the same object then as now. It is not necessary that we should here restate the proof that Abraham not only believed *the promise* of a Saviour, but believed in *the Saviour* promised; or the proof that, though the saints of old could by no means anticipate the wonderful particulars of the way by which the incarnate Word accomplished our redemption, they offered their typical sacrifices in faith, looking to that which they signified, and so, by anticipation, received the remission of sins in His blood. It was so from the first; for "*by faith* Abel offered unto God a more excellent sacrifice than Cain"—faith, which owning the need of a sacrifice for sin, presented to God that which prefigured it—"and by *it* he being dead yet speaketh;" it tells that no sinner ever has found, and no sinner ever can find pardon, peace, and eternal life, save in believing on Him "whom God hath set forth to be a propitiation through faith in His blood." Nothing short of this could ever justify the ungodly—nothing short of this could appease the awakened conscience.

But the question may still be raised, Shall those who, under previous dispensations, rested in the same Saviour, being quickened by the same Spirit, also have the same glory with believers of the present dispensation? The majority of our readers may think it strange that such a question should be raised; but what has been said may satisfy them that it is not well to take it for granted, and that we are called to know what answer the Word of God gives to the question. It will be understood that those who exclude them from the inheritance of the Church do not question that they will have *a* glory, but assert that their glory, whatever it may be, will not be that which the

Digitized by Google

Lord has given to the Church. We need not, therefore, refer to the passages in which their future blessedness is revealed, but only to those which show that they and we shall be united in glory.

There seems to be something of the Gentile boasting, which needs to be reminded of the apostle's words, "Thou bearest not the root, but the root thee," in these strange conceits of superiority to Abraham, Isaac, and Jacob. As the subject presents itself in the New Testament, the question in the minds of men was not, Shall the Old Testament saints share the blessedness of the Church? but, Shall we be admitted to a participation of the blessedness of these fathers? The Lord speaks of many who shall "come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," or, as Luke has it, "the kingdom of God." One might suppose that there could be no difference of opinion as to the "many" who are described as coming from the east and west, or as to what is implied in this association with Abraham, Isaac, and Jacob, in the kingdom of heaven. But if the application of the description to believers of this dispensation should be disputed, the passage would still conclusively show that the saints of previous dispensations shall inherit that to which we look forward as our inheritance—the kingdom of heaven when it is manifested in glory. Whatever may be said of their state on earth, this is what the Lord reveals of their state in heaven, and this is what is set before us.

But the most satisfactory answer to the question will be found in epistles addressed to the churches, when there can be no dispute as to the persons intended. And it is not unworthy of notice that, as it is in the Gospel of Matthew, which the teachers to whom we have referred would hand over to the Jewish remnant, that we find the only formal mention of the Church, so it is in the Epistles of Paul, the apostle of the Gentiles, that we find the most explicit revelation of the glorious destiny of the Old Testament saints.

In the Epistle to the Romans, chap. iii., the only ground of justification is shown to be in Him "whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for *the remission of sins that are past*, through the forbearance of God; to declare at this time His righteousness, that He might be just, and the justifier of him which believeth in Jesus." Then in chap iv., it is shown that the only way of justification is by faith. No other ground or way of justification has ever been known, and the example of this is found in the case of Abraham, to whom faith was reckoned for

Digitized by Google

righteousness. But observe, this took place while he was yet uncircumcised, "that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also." This relationship has reference to the promise of an inheritance which "is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham: who is *the father of us all.*" It is in view of this common justification, and with reference to this common inheritance in which Abraham is regarded, not as our inferior, but our father, that the argument is followed out to the conclusion, "For if by one man's offence death reigned by one; much more, they which receive abundance of grace and of the gift of righteousness *shall reign in life* by one Jesus Christ." Whatever may be justly said of the difference in respect of light and privilege between believers of different dispensations, we behold them at last united to "reign in life by one, Jesus Christ," and thus, without distinction it is testified that "whom He did foreknow, them He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." The concatenation is so complete that, if a man is found included in one of its terms, all the rest necessarily are affirmed of Him. If, for example, we find Abraham among the justified, we may trace his justification back to the Divine foreknowledge, and find that he also was predestinated to be conformed to the image of God's Son; or, looking in the other direction, we see it resulting in his being glorified. And what higher destiny and prospect can there be for any of the justified?

Without following out the subject in the remaining portion of this epistle, we turn to the Epistle to the Corinthians. We have already seen that Abraham was predestinated to be conformed to the image of the Son of God; and it is added, "That He (the Son) might be the first-born among many brethren." In harmony with this we read in 1 Cor. xv. 20, "But now is Christ risen from the dead, and become the first-fruits of them that slept." The verb is in the perfect tense, "them that *have fallen asleep*," which surely includes Abraham; and then we find, that it is "IN Christ" that they are raised, "at His coming," and that those who shall be raised at His coming are "Christ's." And again we ask, what more can be affirmed of the Church or of believers in this age? Abraham, as well as

Digitized by Google

Paul, having borne the image of the earthy, shall also bear the image of the heavenly.

The most decisive proof of the union of the saints of the past dispensations with those of the present in glory, is found in the Epistle to the Galatians. It is so full that we can only glance at the outline of it. And here it is most evident that the error with which the apostle had to deal was the reverse of that which is now before us. These churches in Galatia having received the gospel, had been taught that there was yet some higher place of favour and future glory in association with Abraham and his seed; and that, in order to secure a participation in these, it was necessary for them, as Christians, to be circumcised. Now if, as has been taught in our day, the position and prospects, the calling and glory, of believers in this dispensation be superior to, or different from, those of Abraham, this was the place to affirm it. But the apostle is content to show that we have a common inheritance with him. In chap. iii. we find a statement, similar to that in the Epistle to the Romans, of the way in which Abraham and all believers are justified; and then this is shown to be introductory to a common blessing, "They which be of faith are blessed with faithful Abraham." This is shown to be altogether independent of the law, which could not affect a covenant confirmed of God *in Christ* four hundred and thirty years before the law was given. The seed in whom the promise was confirmed is Christ, and consequently, all who are in Him are heirs of it. But let it be observed, that the conclusion, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," follows the statement, "Ye are all the children of God by faith in Christ Jesus." Was Abraham less than a son and heir of God? If a more definite answer is needed to this question than the argument in chap. iii. supplies, we have it in the commencement of chap. iv. There, while the sonship of all believers is affirmed, the difference between the condition of believers under the present dispensation, and that of believers under the dispensation which preceded it, is very strikingly illustrated by the condition of a son and heir before and after he has attained his majority. "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." The difference is not in relationship, but in outward condition; they are equally the sons of God, and equally heirs—heirs of God, joint-heirs with Christ. The fact that we now are not in the servant's place, but in the enjoyment of the spirit of adoption, is surely an unspeakable privilege; but then it is only a step toward the consummation, when all the sons will be manifested, and introduced

Digitized by Google

into the common inheritance. "When He shall appear, *we* shall be like Him; for we shall see Him as He is." But this is as true regarding all whom God hath predestinated to be conformed to the image of His Son, though during their earthly pilgrimage they were, as minors, under tutors and governors.

Even in the Epistle to the Ephesians, which contains the fullest exposition of the calling and glory of the Church, and especially of its present standing and privileges, the ultimate community of blessing is plainly intimated in the contrast between the original condition of these Ephesians, "Being aliens from the commonwealth of Israel, and strangers from the covenants of promise," and their condition under grace, as "No longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Under this dispensation there is indeed a great difference in the privileges of believers, whether Jews or Gentiles, inasmuch as they "both have access by one Spirit unto the Father," and as they are "builded together as an habitation of God through the Spirit;" but this does not affect the common relationship and the common hope of fellow-citizens and members of the household of God, into which these Gentiles had now been introduced by the blood of Christ.

Without mentioning the other epistles, the bearing of the whole of the Epistle to the Hebrews upon the question before us, would require a separate article. We can only refer to one or two passages in chap. xi. In the enumeration of illustrious examples from among the elders of "faith which is the substance of things hoped for, the evidence of things not seen," it is remarkable how many particulars are mentioned which have been represented as peculiar to a later revelation of the grace of God. Surely it is not without significance that, from the antediluvian era, we have, in Enoch, an instance of what the apostle shows as a mystery, "We shall not all sleep." Abraham, Isaac, and Jacob are represented as voluntarily occupying the place of strangers and pilgrims on the earth, the place which all the sons of God must occupy here; and that, too, as declaring plainly that they seek a country. In willing separation from this world with its lying hopes, they are pressing on to a better, that is an *heavenly*. "Wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Not only has He prepared for them a city, but they looked for it, and the description of it leaves us in no doubt as to what city they looked for, and which God hath prepared for them, "A city which hath foundations, whose builder and maker is God;"

Digitized by Google

nay, but in the Greek it is more explicit still, THE city which hath foundations;" there is but one such city, "The city of the living God, the heavenly Jerusalem," in which our hopes will reach their full fruition, into which all who have washed their robes have right of entrance, where the redeemed of all ages shall together share the fulness of the love of Christ, their common Saviour. Surely it is not without meaning that if the names of the twelve apostles—apostles of the Lamb—are on the twelve foundations of the walls of the city, the names of the twelve tribes of the children of Israel are inscribed on its twelve gates. Now, who will exclude these saints of old from a place and portion with the Church, when she shall be manifested as the Bride, the Lamb's wife? These, indeed, all died in faith, not having received the promise, "God having provided some better thing for us, that they without us should not be made perfect." We cannot object to the exaltation of the grace of God in view of the better thing God has provided for us, as now, through the Spirit, walking in conscious oneness with a risen Christ, whose promised coming they only saw afar off. But does not the intimation that they could not be made perfect without us, most emphatically intimate that we and they shall be perfected together in Him whose coming to suffer for sin, and whose resurrection from the dead, must needs precede the perfecting of either?

ART. VIII.—GO AND COME.

THESE two words occur in two places in the Evangelist Matthew, and in connections the consideration of which may bring out some striking contrasts, and teach some important lessons. "And he said unto them GO," Matt. viii. 32. "And he said COME," Matt. xiv. 29. Both words were uttered by Jesus: the first was addressed to a legion of devils, the second, to an individual disciple; and both were obeyed. The scenery and circumstances around both these texts, are very beautiful, grand, and soul-stirring. It must need be so, for Jesus is in both, acting in grace and judgment. Presuming the reader to be acquainted with both histories, we go on to deduce a few lessons from these two opposite words, which were addressed to some evil spirits, and to the Apostle Peter.

We have here the two classes of beings with whom our

Digitized by Google

blessed Lord was continually coming into contact, viz., *men* and *devils*. One visible, or flesh and blood, indwelt by rational immortal souls; the other invisible, or unembodied spirits, whose presence could not be detected by man, but who were manifest to the eye of Christ. The one class is as *real* as the other, though not cognizable by the senses. What a deep mystery is here, and how solemn is the thought of these invisible beings acting on those who cannot see them! the unembodied ones coming into contact with the spirits of those who were encased in flesh and blood. How dreadful would such a state of affairs be, if we could not look up in prayer, and trust to One who is above all these evil spirits, who sees all their movements, who can control all, and save us from their malice, if we call on Him in simple, trustful faith!

All through His course, our Lord had to do with men and devils. He was born among men, lived among them, worked among them, and laboured for them. He went about doing good to men's bodies, minds, and souls. Early in His course, as God's anointed One, He was "tempted of the devil forty days," and then the vanquished foe departed from Him for a season. Who can tell what He passed through subsequently, and how He "suffered, being tempted," before the last hour of the power of darkness came, and He was made the butt for Satan's arrows? and all this out of love to sinners. But we would refer more particularly to those many cases in which the Lord came into contact with evil spirits who had taken possession of the bodies and souls of men and women. In these cases, the mystery of evil, and the might of love, are strikingly revealed.

There is much to be learned from the opposite way in which Jesus dealt with devils, and acted towards sinners of the human family. If we traced His history through, we should find this; but all seems summed up in the two words before us, "GO," and "COME." To evil spirits He said "*go*," and nothing more; to sinners He said "*come*," and then what wonders followed after. "Verily He took not on Him the nature of angels, but He took hold upon the seed of Abraham." "The WORD was made flesh and dwelt among us." For man He was born, and born that He might die, and so break the bond of union between sinners and Satan, and say to the worst slaves of hell, "*come* unto Me and find rest; come and drink the Living Water."

It is very sad to think, that while devils obeyed the "*go*," and went away into the herd of swine, and then down into the depths of the sea, the greater part of those sinners who are so

Digitized by Google

lovingly invited to come to Christ, refuse to come. It was so when He was on earth; hence His complaint, "Ye will not come unto Me that ye might have life." It would seem as if our Lord had said "*go*" also to the sinner; but it is not so. The word in all ages has been, "All things are ready, *come* ye to the marriage;" and the result in all ages has been, "They made light of it, and went their way, one to his farm, and another to his merchandise." Man's sympathies are with Satan; he loves distance from Christ, rather than nearness to Him. Only a few really come to Christ.

Those who perseveringly refuse to come, must one day, and it may be very soon, hear the "go." Those who imitate the devils in giving their souls to swinish lusts, and who go diving down into the sea of sense, of worldliness, or human science, instead of going to Christ, must have an eternal association with them. To such, the Lord will say from the throne of His glory, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

The mighty difference between these two words "*come*" and "*go*," will *then* be understood; the sinner will see what he has lost by refusing the "COME," and what is included in the fearful word "GO." Think, O man, what will become of you if you do not come to Christ, and where you must go to if He says to you at last "Go! Go; you would have it so; then take your choice; you said '*go*' to me, and now I echo back your own word, and this echo will never die away."

Those who have heard and obeyed the sweet inviting "COME" of Christ, should think much of what they have escaped from, and what they have entered on. This "come," when obeyed, separates from all evil, and associates with all good. Those who have come to Christ are, *in* Christ, safe and blessed; for He says "I will in no wise cast out," and so He must take them in. And now they are continually coming to Him, 1 Pet. ii. 4. They come after Him in the path of communion and service, and soon they shall hear Him say, "'Come, ye blessed of my Father,' and be with me for ever."

Think of the love which redeemed you, paying your debt, and breaking your chains; think of the sweet, gentle, yet almighty grace, which drew you; of the patience that bore with your falterings and doubtings, like Peter on the water; of the mercy that grasped and welcomed; of the loving kindness that crowned and still crowns you, and be grateful, hopeful, and loving.

The more you do this, the more will you realise that you really have come to Christ, the more will you desire to glorify

Digitized by Google

Him who hath so loved you, invited, and welcomed you. One way of doing this is, to *go* where He bids, and do as He commands. He said to the healed demoniac, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and how He hath had compassion on thee;" and ought not all saved ones to act thus? It is sweet to *go* and testify for Jesus, when we realise the two great facts, that He came into the world to save sinners, and that we have come out of the world and gone to Him, to be saved. There are those all around us, who are going away from Him, instead of flocking to Him; let us go among them, tell them of His power and willingness to save. They realise not how terrible a word "GO" will sound another day; we know a little of "the terrors of the Lord," let us "persuade men." We know a little of His tenderness, let us try, in Christ's stead, to allure them in the way to glory. While the word COME is still sounding from the throne, let all who hear it, repeat it, and look up for God to make it effectual.

Art. IX.—THE ARROW OF THE LORD'S DELIVERANCE.

WHO has not read with deep interest the touching scene which occurred in the sick chamber of Elisha? King Joash, fearing lest Israel, deprived of his counsel and prayers, would be unable to stand against the power of Syria, visited the dying prophet. When he had come to the bedside, Joash wept over the face of the prophet, and said, "O my father, my father, the chariot of Israel, and the horsemen thereof. And Elisha said unto him, Take bow and arrows; open the window eastward. Then Elisha said, Shoot; and he shot. And Elisha said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them."

It was from this scriptural narrative that Daniel Wilson, the Bishop to whose exertions British India owes her metropolitan cathedral, and whose name is deservedly dear to Christian missionaries of every denomination, borrowed a favourite phrase which was often on his lips, as may be gathered from a paragraph which recently appeared in one of our public journals.

"ROBBERY OF THE CALCUTTA CATHEDRAL.

"Some of the native workmen on the repairs of St Paul's

Digitized by Google

Cathedral, taking advantage of the scaffolding round the spire, have actually succeeded in removing the large copper arrow which served as a weather-vane, and have carried it off. The perpetrators of this daring robbery are as yet undetected. Bishop Wilson regarded this arrow with an affectionate satisfaction, as the crowning point of the fine cathedral which he built; he used to point it out to strangers, and called it '*the arrow of the Lord's deliverance for India.*'"

If the shining copper arrow was looked upon with such kindly feelings by the excellent prelate, we may believe that he often gazed upon the metropolitan cathedral, which had been erected in Calcutta through his indefatigable zeal, with glowing anticipations of the supposed approaching triumphs of Christ's *preached* gospel among the pagan millions of India, who acknowledge Queen Victoria as their sovereign. From the familiar and cherished phrase which, pointing to the copper weather-vane, he addressed from time to time to strangers whom he conducted through the sacred edifice, THE ARROW OF THE LORD'S DELIVERANCE FOR INDIA,—we should have been able without any other assistance, to conjecture with tolerable confidence, the opinion which Bishop Wilson held concerning the great question which still, as in his day, divides the students of prophecy. "Is the world to be converted from sin and Satan to God, and a spiritual millennium to be introduced, through the faithful preaching of the gospel of grace, while Christ is still seated at the Father's right hand? or is that world-wide conversion to the truth 'as it is in Jesus,' to be one of the grand results of the personal premillennial advent in glory of Him, who is at once the Son of God and the Son of man, our adorable Lord and Saviour Jesus Christ?" The pious metropolitan of India belonged to that class whose minds are thoroughly imbued with the idea that the Bible foretells (though they would find it very difficult to point out where) a spiritual millennium among all nations on earth, which is to take place while our Lord yet retains His seat at the Father's right hand, in virtue of His all-prevailing intercession there, through the faithful preaching of the gospel, accompanied by an abundant outpouring of the Holy Spirit's quickening and converting grace. Such persons seem to forget that the apostles were not sent forth to preach or proclaim as heralds the kingdom of the gospel, but rather the gospel of the kingdom.

But there is ample proof of Bishop Wilson's views elsewhere. In his "*Recollections*" of that honoured servant of Christ, the venerable Charles Simeon, Bishop Wilson uses language which

Digitized by Google

cannot be mistaken. Let the reader judge for himself on this point, as he peruses the following extract from these "Recollections," in the Appendix to Carus' Life of Rev. Charles Simeon.

"Nor did any man lament or oppose more than Mr Simeon, the novelties and follies and fanaticisms which sprung up during the period of his ministry. He had no reserve on these occasions. The advocates of tongues, miracles, and voices, and of *the personal reign of our Lord*, found no advocate in him, any more than the high Calvinism, on the one hand, or the Arminianism, on the other, which at different times threatened divisions in the Church."

The writer of this paper, who, when many years ago, what he now rejoices to regard as the glorious scriptural truths of Christ's premillennial personal advent and His personal reign, was first set before him, regarded these doctrines with suspicion and dislike, is not imputing blame to Mr Simeon or to Dr Wilson. Not a few at that time held wild and unscriptural views on these grand subjects, and some of their warmest advocates, who were sound in their views, marred the faithfulness with which they upheld them by giving way to a harsh and dogmatical spirit.

Mr Simeon and Bishop Wilson probably both looked forward with a lively hope, if not indeed with an almost assured confidence, that evangelical religion, and the scriptural Protestantism of the Reformation, would gradually and certainly leaven the city and diocese of Calcutta. The Indian metropolitan cathedral was not built until after the death of Mr Simeon, though he would doubtless be aware of his friend's wish to erect such an edifice.

If we may suppose the pious prelate of whom we are speaking, to have resigned his bishopric on account of the infirmities of age, to have returned to his native land, and to be still living in England, we can easily conceive with what sorrow and disappointment he would read such a statement as that which we here quote from a respectable public journal.

"HOW TO DEAL WITH RITUALISTS.

"Ritualism appears to be causing some trouble in India. The Calcutta community has been agitated for some time by the strange forms and ceremonies introduced into the services at the cathedral; but now the catholic revival has extended to the hills, and has just made its appearance in the Lawrence Memorial Asylum, Murree. During the winter this station is almost deserted, and the principal of the asylum chose that

Digitized by Google

quiet period to carry on the improvements in the chapel. The communion table was taken away, and an altar erected. An ornamented bottle for water stood near the altar to be used either for mixing water with the wine before the consecration of the elements, or for the rinsings which are drunk off by the celebrant when the service is over. The hymn-books at St Alban's, Holborn, were introduced into the Church, and on one occasion, a midnight administration of the communion took place, in imitation of a midnight mass, when the altar blazed with some two hundred candles. All this occasioned no little stir when it became known to the public. If the decision of this conduct of the principal *had rested with the Bishop*, this mode of conducting the services would have gone on unchecked. But a committee manages the affairs of the asylum, and the members made short work of the expedients by which ritualists in this country contrive to discomfit their ecclesiastical superiors. The committee summarily dismissed the principal. There was an end at once to candles, acolytes, and rinsings. How the Bishop of Chichester must wish that some committee of the same kind would take Mr Purchas off his hands!"

Alas! the very way in which this prelate has permitted clergymen at Brighton to reach their present height of ritualistic rebellion against the Church, whose articles they have solemnly subscribed, gives too much reason to fear that he has little sympathy in his heart with the committee of the Lawrence Memorial Asylum at Murree. Lord Ardmillan seems to have understood the real state of things when he said that the Church of England would ere long cease to be Protestant, unless the laity came to her assistance.

And now to return for a moment to Bishop Wilson and Mr Simeon. Could they come back to this lower sphere for a brief space, and witness the startling progress of Satan's two great devices, Ritualism and Rationalism, one the high road to Romish idolatry, the other to Pantheism and Atheism, how would these faithful servants of God mourn over such a deplorable state of affairs in the Church! Would they not lift their eyes heavenward and say, "How long, O Lord, shall these things be? When wilt Thou make bare Thy mighty arm, and openly defend Thy cause and truth?"

And may we not advance a step further, and venture to suggest that under such circumstances even Bishop Wilson and Mr Simeon would acknowledge that the present condition and prospects of European and American Christendom are not favourable to the idea that we are advancing toward a spiritual millennium, which is to precede the return in glory of Him who

Digitized by Google

is to be manifested as King of kings and Lord of lords? We may believe, too, that they would suspect they had too peremptorily asserted the doctrine of such a spiritual millennium, while the Great Redeemer still remains seated at the Father's right hand, before He takes His seat upon *His own throne*, (part of the reward which He receives from the Father,) of which He speaks, Rev. iii. 21. Both these faithful servants of God would probably admit that they had offered too uncompromising an opposition to their returning Lord's glorious personal premillennial advent, as preparatory and introductory to His glorious personal reign. Surely under such circumstances Bishop Wilson would be less sanguine in his hope of the prominent part which the metropolitan cathedral of Calcutta, with its long and glittering crowning arrow, would play in the Lord's spiritual deliverance of India; and Mr Simeon would not refuse, under the increasing light of many recent providential events, to reconsider, prayerfully and thoughtfully, the many scriptural testimonies which are to be found in the Word of God concerning the glorious personal premillennial advent, and glorious personal reign of Him in whom we trust as our Redeemer, Saviour, and King. And such a patient and prayerful investigation might be followed in his case, as it was in that of the amiable and excellent Edward Bickersteth, by the reception as a glorious scriptural truth of that which he once put from him as error and delusion.

If we are living in perilous times, do not the Scriptures forewarn us that in these latter days dangers and enemies would threaten the true spiritual Church of Christ from all sides? In Ireland, Popery is exulting in the prospect of the deep humiliation, if not the entire overthrow, of Protestantism and religious freedom. In Scotland, Pio Nono, one of the many precursors* of Antichrist, who have occupied the throne of the apocalyptic Romish Babylon, is about to reinstate, as far as he can, an Antichristian Romish hierarchy, who are to undo the great work which God was pleased to accomplish in that part of our island by George Wishart, John Knox, and others. In England the specious harlot of Romanising Ritualism is at length stepping forth with unblushing forehead, and boasts of the number of

* Gregory the Great, Bishop of Rome, who died about the commencement of the seventh century, solemnly left it on record, that whosoever assumed the title of Œcumenical or Universal Bishop, is (not Antichrist himself) an antecursor or forerunner of Antichrist. Poor Pio Nono, in his ignorance and infatuation does this, and moreover assumes other and still more blasphemous titles; he too is, according to Gregory, to be regarded as also a precursor of antichrist. Let not only humble and conscientious, but also insolent and bigoted Papists weigh Gregory's words.

Digitized by Google

those whose hearts have gone a-whoring after her delusive sorceries. Surely these things, while they fill the devout believers with deep sorrow and loathing, should strengthen in their soul the hope of our blessed Lord's near approaching glorious personal advent and personal reign. In contemplating such things, and comparing them with the words of him who said, "When the Son of man cometh, shall He find faith in the earth?" especially faith in the glorious advent, our hearts should be enlarged in prayer before the throne of grace. And, calling to mind the terrible doom denounced against the scarlet-attired harlot of the Romish Babylon, let the daring wickedness which Rome is now manifesting, as if she would defy the Lord Jesus to fulfil his denunciation, lead us to believe and hope that the end of sin's reign, and the commencement of Christ's glorious triumph, are near at hand.

The writer of this paper would earnestly request the reader to peruse, thoughtfully and prayerfully, the translation of the valuable German hymn, full as it is of instructive truth, quoted from Dr Seiss' *Eschatology,* in the last No. of this Journal. p. 89. In these days of man-exalting and human-intellect deifying, scientific triumphs in steam navigation and locomotion, in submarine telegraphs, by which thoughts are almost instantaneously flashed across the Atlantic from Europe to America; when Louis Napoleon is confiding in rifled cannon, and hundreds of thousands of soldiers armed with scientifically constructed muskets; when poor Pio Nono, after condescending to patronise the Virgin Mary, by authoritatively defining her own immaculate conception, and so far, *by his own arbitrary decree,* putting her on a level with her divine and adorable Son; when, we say, poor Pio Nono, with Cardinal Antonelli, is putting his trust in French Chassepot muskets, though philosophers may be blind as moles and bats in so momentous a matter, the humblest of God's children in Christ Jesus, whose mental and spiritual vision has been unsealed by the Holy Ghost, will have no difficulty in seeing how applicable are the following lines to the present perilous times:—

"Inventions daily multiply,
Ungodliness to deify;
And by mere human might to seize
Whate'er may bless, whate'er may please."

This is a signal that the end is near. Oh that our sluggish spirits, and little faith, could awake to the Master's words, "Behold I come quickly;" and cordially and reverently respond, "Amen, even so come, Lord Jesus."

Digitized by Google

Art. X.—THE RAPIDS AND THE ROCK.

Travellers from America tell us, that before the mighty river St Lawrence takes its grand leap over the steeps of Niagara, the current runs very deep and smooth, but at a most rapid rate. This part of the river is called "The Rapids." Like a resistless power, the calm waters move on and on towards the sublime fall. No strong arm of the most skilful swimmer could cross at this point; no machinery that man could construct would force a vessel up the river if it were launched a few hundred yards above the roaring cataract. Man and his boasted machinery would be tossed, like a feather, over the roaring cataract. We are also told that in the midst of this whirl of waters, until very recently, there stood a rock, part of which projected over the vast abyss below. Upon this rock a person with strong nerves might stand in safety, look up the rapids above, over to the fall below; sketch the view, enjoy its sublimity; then return in safety to his friends, and relate what he has seen and heard.

Contrast the experience of such a person with several cases which have occurred in this vicinity. In consequence of carelessness or drunkenness, or falling asleep in their frail vessel, several Indians at different times have been drawn within the power of the rapids, and then, as a sure consequence, hurled over the falls to certain destruction.

Try to imagine such a scene. See that canoe *drifting* rather quickly down the river. The man in it is fast asleep; you call, but he heeds not your warning. If you could awake him, there is yet hope that he might escape. You call again, but you receive no answer. It may be he is dreaming of something very pleasant, and suspects no danger nigh. All at once he starts up, sees his danger, seizes his oars, puts forth all his strength; but all is in vain—nearer and nearer he comes to the dreaded and dreadful spot, and, with a wild shriek, is swept over into the deep below. What a difference between such an end and a person standing on the rock we referred to, admiring the works of God and enjoying communion with the Great Worker! Such contrasts are to be seen very frequently in the moral world. Rising above the whirl of this world's waves is the one heaven-provided Rock of safety. The restless torrent of Niagara undermined part of the rock on which admiring travellers used to stand; and it has fallen. But our Rock is not like this: no power of earth or hell can affect its stability. Here there is peace amid the world's din and tur-

Digitized by Google

moil; here perfect safety for all who betake themselves to this strong refuge; here, too, is room enough for whosoever will come. From its summit the most glorious prospects may be seen, and the sweetest communion enjoyed; here also are rich supplies of all good treasured up, and companions with whom we may hold pleasant fellowship. From this spiritual Rock the rapids and the river may be clearly traced, and falls more terrible than those of Niagara looked at with trembling wonder.

Behold that broad river—the river of worldly pleasure! see how many are embarking in various vessels, in order to enjoy themselves on its now smooth surface—some in a vessel alone, others in small companies, or large ones. Downward is all their course; into the rapids and over the falls, their destination. They hoist their sails to the wind, and the current helps them on. There is a bend in the river as yet, and they see not the end, nor believe those who warn them of it. The water gets smoother, and the river narrower. They are on the rapids now. How sadly are the poet's words verified—

> "But, worldly pleasure, what in truth art thou?
> The torrent's stillness ere it dash below!"

Yet how many dare the dangerous voyage!—how many, like the sleeping Indian, wake up to find themselves just about to plunge into an awful eternity, which to them is all darkness and terror!

Hark! there is a voice from heaven, speaking in solemn tones of warning—in beseeching words of tenderness—to those who are embarking. It tells them whither the course they are choosing surely tends. It describes the river, and its connexion with the rapids; it portrays the falls, and reveals the boiling, unfathomable, fiery gulf below. It directs to the Rock shining in heaven's sunlight of love; points to steps leading to it, and invites hither. But, in most cases, all is in vain: they prefer embarking on the river to flying to the refuge. How sad will it be for such to recollect, while plunging over the falls, that solemn warning and kind invitation! How fearful distinctly to hear, when the billows of perdition begin to roar around the sinking spirit, the calm utterance—so terrible because so true—"I CALLED, AND YE REFUSED; I STRETCHED OUT MY HANDS, AND NO MAN REGARDED."

Dear fellow immortal! shun the *river*, if you would not find yourself in the *rapids*, struggling in vain against the *consequences* of your own choice. Get at once upon the Rock,

Digitized by Google

the "Rock of Ages"—"that Rock is Christ." He invites you to come, and will surely receive you, if you go.

Whatever you may have been, or have done—however long you have stayed away—He will say to you, "*Thou hast well done, that thou art come.* Now abide in me, and all will be well for ever." Keep close to the good Shepherd, who tends his flock on that great height, and "you shall never perish, but have everlasting life."

Art. XI.—EARTHQUAKES AND THE FINAL EARTHQUAKE.

The frequent occurrence of earthquakes during the year 1868, though not unparalleled in the world's history, is sufficiently marked to call special attention to those fearful convulsions of nature. The subject becomes more interesting when these startling physical phenomenon are looked at in connexion with Scripture history and prophecy.

It is not within our purpose to inquire into the *causes* of these terrible and alarming shakings of the globe, called earthquakes. Whether, as some suppose, the interior of the earth is a vast ocean of liquid fire, with only a crust of granite and other strata stretched over it, we cannot say. Geologists in this, as well as in many other things, disagree with each other, and it seems to us that some passages of Holy Scripture are opposed to this view. One thing at least seems to be certain, that very near the surface of our globe there are vast quantities of fiery matter, which could, if permitted by God, soon fulfil all that is written in the Word of Truth respecting "the great burning day." He who had stores of water ready for the deluge, has also stores of fire ready for the awful day of which He has so often and so plainly spoken.

Neither do we purpose going into the history of earthquakes, or to attempt to enumerate the number of these terrible visitations, whether in ancient or modern times. One thing is well known, that nothing proves man's utter impotence so fully as convulsions of this description. Against the operation of wind, fire, and water, which often act with destructive force, man can make some little provision, but he can do nothing when the solid earth rocks and quivers under his feet, shakes down his firmest erections, and opens its mouth to engulf him and his cities. Man can erect no barrier to keep off the huge moun-

Digitized by Google

tainous waves which the troubled sea casts miles inland. Just take one description. "Along a coast three thousand miles in length, the light of day was serenely shining, when suddenly a motion of the solid earth was felt, a darkening of the heavens seen, and a strange dismal sound heard by millions. The waves of the sea rushed over the land, and thirty thousand people were dead. Terror whitened the faces of unnumbered survivors, in whose ears were ringing the cries of distress which rose from the lips of the dying."

Let us now listen to the testimony of God's Word upon this subject. What an august description is this in Ps. lxviii. 7, 8, "O God, when thou wentest forth before thy people, when thou didst march through the wilderness: the earth shook, the heavens also dropped at the presence of the Lord; even Sinai itself was moved at the presence of God, the God of Israel." The account of this scene in Exod. xix. 16–19 is awfully grand, closing with the words "the whole mount quaked greatly." The apostle alludes to this event in Heb. xii. 27, "whose voice then shook the earth." Whether these convulsions of nature reached beyond the peninsula of Sinai we cannot say, the event is too far back for common history to render any assistance; but we know that what took place then was a type and fore-showing of what is yet to come, and to which we shall presently refer.

In 1 Kings xix. 11 we read that "a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; . . . . and after the wind an *earthquake.*" We know not how far the force of this earthquake extended. It may be that surrounding nations heard that rushing wind, and felt the earthquake's shock, little thinking that the God of the heavens and earth was doing all this for the especial instruction of an outcast and persecuted servant of his, with a view to bringing him into more intimate communion with Himself, and at the same time teaching lessons to all succeeding generations. Well might the sublime prophet Nahum exclaim, "The Lord hath his way in the whirlwind and the storm, the mountains *quake* at him, the rocks are thrown down by him." But as in Elijah's case this most august description (see Nahum i. 3–6) is succeeded by the still small voice of love, as tender as the other is terrible. "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him."

The great earthquake of Old Testament times, next to that of Sinai, is thus referred to in the commencement of the book of the prophet Amos. "The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of

Digitized by Google

Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake. And he said, The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." There is no reference to this event in the historical books, but from Zech. xiv. 5 we gather that it was a very great earthquake, the memory of which lived for ages afterwards; for thus spake the prophet when foretelling the wonders, terrors, and glories of the coming day of the Lord: "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee."

In the New Testament we read of several earthquakes which occurred in connexion with important events. There was one at the death of the Lord Jesus, (Matt. xxvii. 50–54,) and another at His resurrection, (Matt. xxviii. 1.) When the assembled church offered earnest and united prayer, "the place was shaken where they were assembled together," (Acts iv. 31;) but there was no terror there, for "all were filled with the Holy Ghost." Paul and Silas when suffering at Philippi were in like manner filled, and their hearts overflowed in prayer and praise; then God shook the foundation of the prison by an earthquake; and by a still more glorious display of His power He shook down the pride of the jailer and brought him to the feet of Jesus saved and sanctified. Turned in a few minutes from being a cruel persecutor to become a ministering brother. And He who "toucheth the earth and it trembleth" is with His servants still to effect similar spiritual wonders.

The other allusions to earthquakes in God's Word are of a prophetic character, and yet future. They are found in Isaiah, Haggai, Zechariah, the last prophecy of the Lord Jesus, and in the book of the Revelation, with some allusions in the book of Psalms.

The sublime Isaiah may be called *the prophet of the earthquake*, on account of his frequent use of the term, or of synonomous expressions. In Isa. ii. we have the solemn words twice recorded, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." "Then the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day." These words are also repeated. Then will God rebuke man's idolatry, whether the homage be given to dumb

Digitized by Google

idols, to silver and gold, to works of art, or triumphs of science; everything that has been put in God's place, or abused to the obscuring of His glory, will then be the objects of His wrathful indignation. Let us learn before that day comes to cease from man and to make the Lord our trust.

Isa. xxiv. xxxiv., are emphatically *woe chapters,* and are both followed by beautiful descriptions of millennial glory, even as Isaiah ii. is both preceded and followed by unfoldings of the coming glorious kingdom of peace and righteousness, (Isa. ii. 1–5, Isa. iv. 2–5.) The earthquake must prepare for the establishment; the shaking down come before the building up, the emptying precede the filling the earth with God's glory. Hearken to the awful oracle, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again," (Isa. xxiv. 1, 17–20.) "Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them," (Isa. xxxiv. 16.)

In Isa. xxix. we have a prediction of the terrible season of tribulation which shall come upon Jerusalem, and the overwhelming desolation which God will immediately bring upon the nations who are His instruments in Israel's correction. We may trace both in the following awful words, "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision," (Isa. xxix. 6, 7.)

But after all this the chapter closes with promises of blessing to chastened Israel, for the sake of Abraham and Jacob and to fulfil God's covenant of grace with them. (See Isa. xxix. 22–24, with Micah vii. 18–20.)

In Haggai ii. 6, 7, we read, "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the

Digitized by Google

heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." Here, no doubt, we have an earthquake implied, though the word is not mentioned. That this event is yet future we may be sure from the apostle's words, (Heb. xii. 26–29,) "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Then will be introduced that immutable and eternal kingdom of which Daniel spake so much and so grandly. (See Dan. ii. 44; vii. 27.) A kingdom under the whole heaven—a kingdom that shall never give way to any other—a kingdom in which the saints of the high places shall have rule, and which shall stand for ever, even for ever and ever.

We must again refer to Zech. xiv. 5, already quoted. In this remarkable passage it is clearly revealed that in the day of the Lord an earthquake as literal as that in the time of Uzziah will take place, that it will produce far greater physical changes than that did. We learn from Isa. ii. 2, and Micah iv. 1, that one result will be the exaltation of Mount Zion above the top of the mountains, and that this will be the place of divine manifestation, the gathering centre for the nations, and a fountain of blessing to the world. Another result will be that living waters shall go out from Jerusalem; we believe literal waters, fulfilling, (Joel iii. 18, and Ezek. xlvii. 1-12,) an emblem also of the truth and grace which God will minister through Israel to the family of man.

The Lord's last prophecy speaks of earthquakes in divers places. Matt. xxiv. 7; Mark xiii. 8; Luke xxi. 11. It is evident that He refers in these passages to a period *previous* to "*the end*," or time of consummation. As the end draws near it may be that these shakings of the earth will be more frequent, and will be among the signs of the coming of the Lord. Just before that coming we are told "the powers of the heavens shall be shaken;" we read also of "the sea and waves roaring—men's hearts failing them for fear," &c. How do these predictions of the Saviour, correspond with the prophecies already referred to?

We now come to the book of the Revelation, and the first mention of an earthquake is in Rev. vi. 12. "And I

Digitized by Google

beheld, and when he had opened the sixth seal there was a great earthquake." This period is called "the great day of the wrath of the Lamb." To no mere revolution among the nations, to no substitution of a corrupted Christianity for heathenism by a semi-Christian Emperor can this august description be applied. This must be the earthquake of Isaiah, of Haggai, and Zechariah, the earthquake of the day of the Lord, bringing man's day to an end, and introducing the kingdom which cannot be moved.

In Rev. viii. 5, we read, "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." To John was shown by symbols what will be the result of God answering those prayers which His saints offer, and which "the angel of the covenant presents with much incense." The kingdom they have prayed for will come, and God's will shall be done on earth as it is done in heaven. But it will not come gradually and peacefully, the result of God's blessing on human effort, but the still small voice of gracious power which shall subdue all hearts will be preceded by thunderings, lightnings, and an earthquake, by all that the seven trumpets and the seven vials indicate, and will bring to pass. The account of the seventh trumpet thus concludes, "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament, and there were lightnings, and voices, and thunderings, and *an earthquake*, and great hail," (Rev. xi. 19.) Ah! why do those who speak so much of the "kingdoms of this world becoming the kingdoms of our God and of His Christ," so generally leave out all that is written in connexion with it. They ignore the fact that this trumpet of jubilee, this trumpet which shall ring the knell of death, and shake down the kingdom of Satan, is a "*woe trumpet*." Why should we hide from ourselves and from others anything which God has revealed?

We now come to the pouring out of the seventh vial. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great," (Rev. xvi. 17, 18.)

It is evident that the sixth seal, the seventh trumpet, and the seventh vial, all refer to the same period, and to the same course of events. The opening of the sixth seal is called "the day of *wrath*;" concerning the seventh trumpet, it is said, "the time of thy *wrath* is come;" while of all the vials is said, what

Digitized by Google

is especially said of the last, "In them is filled up the *wrath* of God." It may be that we may consider the seven trumpets as all contained in the seventh vial, as no other event is attributed to that last vial except giving the seven angels the seven trumpets, (Rev. viii. 1, 2.) In like manner, the seven vials may be considered as fulfilling the woe part of the seventh trumpet. But leaving this point, we ask especial attention to the words, "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Does not this language imply that *before* men were on the earth there was a great convulsion of nature, similar to that which shall take place at the Lord's coming? As God prepared the earth for man by upraising the mountains, and sinking a cavity for the waters, (see Ps. civ. 6–8,) so He will prepare the earth to be the sphere for his immovable kingdom by a similar process. It may be (we do not assert it) that God will empty the interior of our globe of all disturbing and destructive elements before He renews it externally, clothes it with beauty, fills it with His glory, establishes it for ever, and makes it the place of His tabernacle. We do not suppose that there will be any earthquakes during the millennium, or in that "new heavens and new earth wherein dwelleth righteousness." When the 46th Psalm has been fulfilled, and God's people have sung their song of triumph amidst the earthquake's shock, the roaring seas, and the raging nations, then will Ps. xciii. be fulfilled, and like the voices of mighty thunderings the song shall be heard, "The Lord reigneth; He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself; the world also is stablished, that it cannot be moved. Thy throne is established of old: thou art from everlasting." Other places in the Psalms might be referred to, but these must suffice.

We think it is evident that the future earthquake spoken of in the Psalms, the Prophets, and the Apocalypse, will be as literal as any other, though accompanied by revolutions among the nations, and followed by such great physical and moral changes as will cast all preceding ones into the shade.

"Lord, Thou art true, and oh, the joy,
To turn from other words to Thine,
To dig the gold without alloy
From truth's unfathomable mine,
And midst the earthquake's fearful shock,
To anchor on the eternal Rock."

We just indicate a few lessons which this brief survey of the historic and prophetic earthquakes of Scripture suggest.

Digitized by Google

Let us learn from Moses what to pray for and expect from God. That meek man felt the earthquake's power, or rather the might of Him who caused it, and said, "I exceedingly fear and quake;" and well may we stand in awe of Him who is "a consuming fire." But Moses also said, "I beseech Thee shew me Thy glory;" and God heard his prayer, put him in a cleft of the rock, passed by, proclaimed his name, revealed His goodness, made glad his trembling yet trusting heart, and caused his face to reflect the glory which he had seen. Still the Lord our God loves to be entreated. He takes pleasure in revealing His mercy to those who reverence His majesty, and who have no standing place but that one concerning which He hath said, "There will I meet thee."

Like Elijah, we should want to hear the still small voice of God, and in the dust of self-abasement to hold communion with Him. God in nature, however sublime, cannot suffice; God in providence, however glorious, is not enough: I must know God in grace, speaking to my heart. I cannot rest in what is general, but must hear Him say, "Be not dismayed, I am *thy* God;" and be taught to reply, "Whom have I in heaven but Thee, and there is none upon earth I desire beside Thee; Thou art the strength of my heart and my portion for ever."

We should learn not to lay up treasure upon that earth which may in a moment engulf the hoarded riches of many centuries. Seek not your resting-place where all is doomed of God. Christian, do you really believe that all is true which we have cited from God's book, and that all must soon be fulfilled?—and yet are you hoarding, and scheming how to hoard more, instead of scattering, labouring, and laying up treasures in heaven, where no earthquake comes, no troubled waters overwhelm. Take your proper station, lift up your voice of warning to a doomed earth; but give not occasion for the world to think that you love its riches, its honours, its pleasures, almost as much as they, or your testimony will be of little use. The eye of hope also will be dimmed if the heart grows worldly, and we shall not be able to look with exulting joy for the coming of the Lord. It is not for the wind, or the fire, or the earthquake that we look, but for HIM whose voice is melody, whose heart is love, whose glory is infinite. To see Him as He is, to hear Him call us His own, and to be able to say, "This is our God, we have waited for HIM, and He will save us," *this, this is ourhope!*

While exercising this hope, let us lay many prayers on that golden altar which is before the throne, and which God will

Digitized by Google

fulfil to His own glory, and for the manifestation of His great name. While thus praying, looking, hoping, yea, while receiving a kingdom which cannot be moved, LET US HOLD FAST GRACE whereby we may serve God acceptably with reverence and godly fear. An earthquake bore testimony at the Lord's death, and another at His resurrection; and should the earth be removed and the mountains be carried into the midst of the sea; those for whom He died, and who have died and risen again with Him, need not fear; for all has been done that our faith and hope may be in God, even the God of all grace, who hath called us into His eternal glory by Jesus Christ. Let every thing go then that is not compatible with "*holding fast grace.*" He who holds fast grace is secure amidst all changes, is rich amidst all losses, is insured against all desolations, and should be happy and hopeful in all circumstances.

Notes on Scripture.

EARTH'S GLORIOUS DESTINY.

THAT the conflagration, however, is not to issue in the annihilation of our planet, is to be inferred from the fact that the Scriptures speak of "the regeneration" when the Son of man is enthroned in glory, (Matt. xix. 28; xxv. 31;) of the heavens and the earth being "changed," (Heb. i. 10–12;) and of all things being made "new," (Rev. xxi. 1, 5.) That a glorious destiny indeed awaits it is apparent from other considerations.

1. *The work of redemption suggests it.* When man sinned, the loss he sustained affected his mind, body, and inheritance. "Cursed is the ground for thy sake; . . thorns also and thistles shall it bring forth unto thee," was the utterance of Jehovah respecting the inheritance which He had given to man, (Gen. iii. 17, 18.) The redemption that is in Christ Jesus extends to this threefold loss. In the fall the mind was first affected, then the body, and afterward the inheritance. Redemption begins where the curse began. The "renewal of the mind" is experienced here, by all believers, and this work of moral regeneration has been going on from the days of righteous Abel until now. The second part of the redemptive work is yet to come—"the redemption of the body," (Rom. viii. 11–28.) It will be experienced on the return of the second Adam, the Lord from heaven, (1 Cor. xv. 49–54.) Now if God in His infinite mercy has devised a way whereby the mind and body of man may be redeemed, is it reasonable to sup-

Digitized by Google

pose that the lost inheritance will not be recovered also? Will Satan be permitted to so far triumph that after earth has groaned for ages it will be blotted from existence? The law provided that if a man in his poverty sold away his possession and was unable afterward to redeem it himself, one of his kinsmen might do it, (Lev. xxv. 25.) Behold here " a shadow of good things to come." Christ our kinsman (Heb. ii. 14) has undertaken our case. The inheritance is not gone for ever, and we who believe in Jesus are " sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession," (Eph. i. 13, 14.)

> " In Christ the tribes of Adam boast
> More glory than their father lost."

2. *The Abrahamic covenant requires that the land be made heavenly.* " And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever," (Gen. xiii. 14, 15.) " The promise that he should be the heir of the world [*kosmos*, the habitable globe] was not to Abraham, or to his seed, through the law, but through the righteousness of faith," (Rom. iv. 13.) " By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God," (Heb. xi. 9, 10.) The promise of the land for an everlasting possession was made to Abraham in person—" to *thee* will I give it." But Stephen, " full of faith and of the Holy Ghost," testifies that " He gave him none inheritance in it, no, not so much as to set his foot on: yet he promised he would give it to him for a possession, and to his seed after him, when as yet he had no child," (Acts vii. 5.) The entrance of the descendants of Abraham according to the flesh into the land of Canaan under the law —according to other promises—did not exhaust this original promise. Abraham and other believers " died in faith, not having received the [fulfilment of the] promises, but having seen them afar off, and embraced them, and confessed that they were strangers and pilgrims on the earth: for they that say such things declare plainly that they seek a country "—a " home-land," (Heb. xi. 13, 14.) If Abraham lived and died as a " stranger " in the promised land,—not possessing a foot of it by virtue of the covenant, but having to purchase a burying-place for himself and family,—did his " seed fare any better?" " Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one, and to thy seed, which is Christ," (Gal. iii. 16.) How was it with Christ—did He inherit the land? Hear Him: " The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head," (Matt. viii. 20.) Though " He was rich " in glory with the Father before the world was, " yet for our sakes He became poor, that we through

Digitized by Google

His poverty might be rich." His poverty extended from His birth to His burial. Who can think of the swaddling clothes and the manger, of the toil of "the carpenter," and the labour of the itinerant preacher, of the miracles to satisfy hunger, and of sleepless nights on the Mount of Olives and elsewhere, of the reproach, sufferings, and crucifixion—and for a moment suppose that He who passed through all these inherited the land? But how has it been with His people?—for "know ye that they which are of faith, the same are the children of Abraham. . . . . And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise," (Gal. iii. 7, 29.) Have these heirs fared any better than did "faithful Abraham" and the Messiah? Far from it. Some of them like Abram have been "very rich in cattle, in silver, and in gold," but who ever heard of them claiming land by virtue of the Abrahamic promise? Most of them have been poor and persecuted; like the worthies of the olden time they have "had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment;" they have been stoned, and sawn asunder, tempted, slain with the sword, and, in short, subjected to every species of suffering that the suggestion of devils and ingenuity of man could devise. If they said of the illustrious Seed, "This is the Heir; come, let us kill him, and let us seize on his inheritance," the joint-heirs have been subjected to similar treatment. The pathway of the Church is marked with blood. All its members have been called to bear the cross after Jesus, and it is as emphatically true of those who have died in the Lord in the gospel age as of those who preceded them, "these all, having obtained a good report through faith, *received not the promise:* God having provided some better thing for us, that they without us should not be made perfect," (Heb. xi. 39, 40.) If Abraham, Christ, and all who are Christ's, have died without inheriting the land, the promise still remains good; the God of the covenant lives; Christ has already been raised from the dead—the first-fruits of them that sleep. In due time God will open the graves of all His people and bring them up out of their graves; and if the promise of the land for an everlasting possession remains unfulfilled—as it obviously does—then the Abrahamic covenant requires the continuance of the earth and its renewal and adornment in beauty to comport with the immortality and glorification of its heirs. For this we wait.

3. *The relation of Christ to our world necessitates its regeneration and continuance.* He is yet to be manifested as earth's Ruler: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and *He shall reign for ever and ever*," (Rev. xi. 15.) Paul teaches that "unto the angels God hath not put in subjection the world [*oikoumene*, the habitable earth] to come," but that one in a certain place—even David in the eighth Psalm—testified concerning man: "Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thine hands; thou hast put all things in subjection under his feet," and that

Digitized by Google

Jesus is the perfect Man to whom all things will be subjected, (Heb. ii. 5–9.) The "world to come," therefore, is to be ruled by One bearing, not angelic, but human nature; and though "we see not yet all things put under Him," we have no reason to doubt the accomplishment of God's revealed purpose in the matter. Christ bears a relationship to this earth that He bears to no other world. Here He was born, for "the Word was made flesh and dwelt among us." Here He suffered, died, and rose again. Here He allied Himself with humanity never to be divested of it: though glorified now He continues to be the Son of man, and as such will come in the clouds of heaven at the last day, (Matt. xxiv. 30; xxv. 31.) Earth has witnessed His humiliation, it must witness His glorification. Here He has apparently been defeated, here He must triumph. Here the shadow of His cross has fallen, and here the glory of His throne must shine. The crown of thorns, the purple robe, the reed, and mock worship must give place to the realities of royalty with their terrible and glorious accompaniments.

This will more fully appear if we contemplate Messiah as the legitimate heir to David's throne. When Saul for apostacy was set aside, the Lord spake of David's house "for a great while to come"—even promising to perpetuate the throne of his kingdom for ever, and assuring him that the unfaithfulness of his descendants would not invalidate the promise, (2 Sam. vii.) Through Jeremiah Jehovah promised to "raise unto David a righteous Branch," whose name should be, "The Lord our righteousness," (chap. xxiii. 5, 6;) and by Ezekiel he said to Zedekiah, the last king of David's line who reigned in Jerusalem: "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, [*i.e.*, be no longer practised by one sitting on the throne of David,] thus saith the Lord God: Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him," (Ezek. xxi. 25–27.) That Christ is the rightful heir to the throne is rendered certain by the words of Gabriel to Mary. "Thou shalt bring forth a son, and call His name Jesus: He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end," (Luke i. 31–33.) It is true He did not ascend the throne at His first advent, for His claims were by the Jewish people rejected, and He as King of the Jews was condemned to be crucified. This, however, was not unforeseen, hence Peter says that David, "being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption," (Acts ii. 22–36.) After His resurrection He went by invitation into heaven,—as David "saith himself: The

Digitized by Google

Lord said unto my Lord, Sit Thou on my right hand, until I make Thy foes Thy footstool." For more than eighteen centuries, therefore, He has been at the right hand of God exalted, and constantly occupying an attitude of expectancy, (Heb. x. 12, 13.) As long as Messiah lives it cannot be justly claimed that the promise to David is a failure, for if an heir to the throne exists he may at any time assume the royal dignity. Let it be noted: 1. The Scriptures nowhere affirm that Christ on His ascension took the throne of David, but they often speak of Him as being seated at the right hand of the Majesty on high," (Heb. i. 3; xii. 2.) 2. From His present position He looks forward to the occupancy of a throne emphatically His own, and says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne," (Rev. iii. 21.) What throne is intended by the expression "my throne," we need be at no loss to determine when we read Isa. ix. 6, 7, and other passages already cited. 3. The throne of David was never in heaven,—he and his descendants governed the professed people of God on earth, being personally manifested among them, and therefore the intercessory work of Messiah in the courts above will not meet the predictions respecting His occupancy of David's throne. 4. We are expressly taught that His kingdom comes at His second advent. He is like the nobleman who "went into a far country to receive for himself a kingdom and to return" (Luke xix. 11-27,) and He will "judge the quick and the dead at His appearing and His kingdom," (2 Tim. iv. 1.) If He takes the kingdom at His second coming,—if it is to be "under the whole heaven," (Dan. vii. 13, 27,) and of it "there shall be no end, it follows that earth awaits regeneration instead of annihilation, and that it will emerge from the fiery flood to run a glorious career under David's greater Son—the Man of the eighth Psalm. As that Psalm begins and ends with the same exclamation, so will earth and humanity, which began "very good," end very good, and the angels which shouted for joy in the beginning will have occasion at the conclusion of earth's fallen course to shout again, while the redeemed of our race take up the glad refrain, "Alleluia! for the Lord God omnipotent reigneth."

4. *Numerous promises of God to His people involve the renewal of the earth.* His promises sparkle on the pages of Scripture like dew-drops on the grass on a May morning, and are not only "exceeding great and precious," but so numerous that even on this theme we are compelled to make a selection.

In that interesting alphabetical Psalm, the 37th, where the inheritance of the righteous is *eight* times referred to, it is "the earth" that is promised as the everlasting dwelling-place. (See verses 3, 9, 11, 18, 22, 27, 29, 34.) "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." That this promise is not confined to the land of Canaan, and to the Jewish dispensation, is obvious from the fact that our Saviour, in His Sermon on the Mount, said: "Blessed are the meek, for they shall inherit the earth," (Matt. v. 5;)

thus carrying it into the gospel age as one of such universal application that we may all pray with the pious Wesley:

> "Meeken my soul, thou heavenly Lamb,
> That *I in the new earth* may claim
> My hundredfold reward."

As Christ was "meek and lowly in heart," and "the meek shall inherit the earth," it follows that our Saviour will inherit the earth, and all who are Christ-like will inherit it with Him.

But the Psalmist says again: "Such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off." In our Lord's sublime description of the judgment, (Matt. xxv. 31–46,) we have these two classes introduced, and to the former it is said: "Come, *ye blessed* of my Father, inherit the kingdom prepared for you from the foundation of the world;" and to the latter, "Depart from me, *ye cursed*, into the eternal fire, prepared for the devil and his angels." "And these shall go away into eternal [*aionion*] punishment: but the righteous into eternal [*aionion*] life."—*Whiting's Trans.* Here we have two "prepared" places mentioned: "the kingdom prepared" for the redeemed of our race "from the foundation of the world," and "the eternal fire prepared"—not originally for man, but "for the devil and his angels." When the foundation of the world was laid, God "created it not in vain, He formed it to be inhabited" by a holy seed. (Compare Isa. xlv. 18 with Gen. i. 26–28.) That purpose will ultimately be carried out: "for evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Where the anathemas of the wicked have been uttered, the anthems of the just will ascend for ever.

In keeping with these utterances of the Psalmist are the words of the wise man: "The upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it," (Prov. ii. 21, 22.) "The righteous shall never be removed; but the wicked shall not inhabit the earth," (Prov. x. 30.) As yet there has been no cutting off and rooting out of transgressors sufficient to meet these repeated announcements. But listen again,—for "a greater than Solomon is here:" "Behold, I create new heavens and a new earth;" and "as the new heavens and the new earth, which I will make, shall *remain before me*, saith the Lord, so shall your seed and your name remain," (Isa. lxv. 17; lxvi. 22.) The period in which this mighty transformation of the heavens and the earth will take place is called by Peter "the day of judgment and perdition of ungodly men;" and we with him "look for new heavens and a new earth, wherein dwelleth righteousness," (2 Pet. iii.)

Amid the rise and fall of dynasties, the apostasy of the Church, the weary flow of centuries, and the fire and smoke of the day of God, the oft repeated and multiform promise that the saved of our race will inherit the earth for ever, is never lost sight of nor forgotten by the

Digitized by Google

great Promiser. The day hastens when He who sitteth upon the throne shall say, "Behold, I make all things new," (Rev. xxi. 1–7;) and as the gathered throng bow before Him they will exclaim: "Thou hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hath made us unto our God kings and priests, and we shall reign *on the earth*," (Rev. v. 9, 10.) Earth's destiny then is indeed glorious. Its Creator will be its Regenerator. The work of redemption completed will bring back the lost inheritance. Christ, our Kinsman, will prove Himself able to redeem it. The Abrahamic seed, raised from the dust of death, shall occupy it—not as "pilgrims and strangers," but as those who have found the "home-land"—the heavenly country. The throne of David will be manifested as perpetuated in Christ. Earth—so long a disrupted province of God's empire—will be brought back to loyalty and love; and when it takes its place in the brotherhood of unfallen worlds, what is now the burden of so many glowing predictions of the prophets will be fully realised. How God-like the revealed purpose of Jehovah! How fair "the world to come whereof we speak," though now seen "through a glass darkly!" What must the reality be! No mind can conceive, nor pen describe it. Often our expectations here exceed what is realised, but not so in relation to the glory that shall be revealed.—*American paper.*

THE MARRIAGE OF THE KING'S SON.

MATT. xxii. 1–14.

There is a Father—the source of all life—the Parent of the universe. We are His offspring, and He has ever been a true Father to us, and to all His creatures.

This Father is a sovereign—a *king*. He is not only the Parent of the universe, but He is the absolute Monarch of the universe. He hath prepared His throne in the heavens, and His kingdom ruleth over all. He not only made all things, but by Him all things are upheld and governed. His empire is unbounded, His dominion is supreme, and His reign is for ever and ever. He is the royal Head of all that is, and of all that transpires on earth, in heaven, and throughout all time and space.

And this royal Father has a Son—not a creature, but begotten from His own divine and eternal substance—God of God, and Light of Light—very God of very God—made incarnate by the Holy Ghost, born of the Virgin Mary, and became man, although at the same time God—that is, God manifested in the flesh. About the form and character of His existence before His birth into the world we know but little, except that His goings forth were ever of old, and from everlasting.

Digitized by Google

With His earthly career and history we are all familiar, and have known of it from our earliest infancy. We know how He grew up to be the Son of Mary, lived, taught, suffered, and died.

For this Son the royal Father hath arranged *a marriage.* He is to have a bride, who is to enjoy His princely love and favour, and to be joined to Him in the closest and holiest of relations. The bride is His Church, called out from the world, transformed by divine grace, glorified and made like unto Himself. "Come hither," said the angel of the Apocalypse to John, "and I will show thee the bride, the Lamb's wife." And from the most ancient times we have the divine proposals of grace set forth as a betrothment with a view to an eternal marriage; and all the subjects of grace are virgins under pledges and promises to Christ, whom He has engaged to take to Himself in a blessed and heavenly union, of which earthly marriage is the symbol. John saw that bride as a city—a new and heavenly Jerusalem—having the glory of God, and the light of God, and the perfection of all created excellency. It had walls, and gates, and garnished foundations, and angelic watchmen, and divine illumination. But it was the Lamb's wife, not with respect to the walls, gates, and garnishments of a material sort, but with respect to the population which it contained. A city is not mere walls and pavements and street lamps, but a vast congregation of men, women, and children, who have their homes within those walls and along those streets. And the heavenly Jerusalem is a city of saints; and it is in respect of those saints that it is called "the Lamb's wife." When Paul said of one of the cities that he visited that it was wholly given to idolatry, he did not mean that the houses and streets were idolaters, but the people were. And so here; it is the population of the city that is the bride of the Lord, and its jewelled foundations, gates, and streets only as they accommodate the inhabitants. The bride, therefore, is the glorified Church—the body of the elect in their final union with Him who redeemed them by His blood, and saved them by His grace.

The Church is not yet the bride of Christ, but only engaged and betrothed to become such hereafter. The marriage is not yet consummated. It is only a thing of promise and hope, which is to be fulfilled in the resurrection.

What that marriage is we do not precisely know. The august ceremonies have been described to us in part, but only in part. We know it is to be attended with pomp and commotion in the heavens and in the earth. We know that it is to be heralded with shouts and voices which are to penetrate the graves and awake the oldest sleepers in Jesus that tenant them. We know that Christ is to leave the right hand of the Father, where He now sits; that He is to take His station again in those same clouds which received Him up out of human sight; and that there is to be a mounting up to Him on the part of those that are His, to meet Him in the clouds; that angels and celestial principalities shall take part in arranging and consummating the holy nuptials; that the eternal Father himself shall pronounce com-

Digitized by Google

plete all that has been prophesied throughout the ages; and that then Christ will "fulfil all the good pleasure of His goodness," and be eternally happy in His people, as they are happy in Him.

A marriage is ever regarded as a glad event. It is a time when hearts overflow with life, and light, and seem at a loss how to give adequate expression to their feelings. But the gladdest marriage that ever was celebrated, and summing up the truer gladness of all the marriages that ever have been, will be this marriage of the King's Son.

In connexion with this marriage there is a great dinner. It is not so much gospel grace on earth, as final blessedness in [the kingdom of] heaven, the joys and blessings of the kingdom completed. There was a special people bidden to this marriage. The servants were first sent, not to call everybody, but them that were bidden. These were particularly the Jews.

The bidding to this marriage feast embraces all those prophetic utterances which preceded the Saviour's coming. It began with the promise of the conquering seed of the woman made in the garden of Eden. It was announced by patriarchs and prophets and holy men of God of all classes, and in all situations in life. It went forth in Abel's testimony, in Noah's ark, and in Abraham's sacrifice. It was declared in Egypt's sufferings, in Israel's wanderings, and in Joshua's victories. It was manifested in Sinai's flames, and in the temple's services. It was taken up and repeated by every successive prophet from Moses to John the Baptist. It was proclaimed in every summons to repentance and holiness which preceded the preaching of Jesus and His apostles. The prophets and preachers of the ancient dispensation were men who did the bidding of the guests. But this was all they did. They prophesied only of things to come. The actual *calling* of them that were bidden did not appertain to them. John the Baptist was the first in whose time the kingdom of heaven was actually present.

This bidding had a double aspect. It was a bidding to be at once both the bride and the guests. The subsequent announcement of the readiness of things for the intended marriage had also this twofold significance. But the bidding was one thing, and the calling of those that were bidden was another thing. Those that were bidden were Jewish people, and the calling of them that were bidden was the announcement to the Jewish people by John the Baptizer and the apostles in their first mission. God was then ready to fulfil all that He had promised by the prophets; and had those that were bidden complied with the call, all that God had determined might have been consummated.

But a very sad history here came in. "They would not come." Both John the Baptist's efforts and those of the apostles in their first mission were comparatively fruitless. The Jews as a people would not acknowledge Christ. They rejected the Prince of Peace for Cæsar. They chose Barabbas, and cried out for the crucifixion of the Messiah. For centuries they had been anxiously waiting for the blessed festival; and now when they were called to it they would not come. The very

Digitized by Google

good for which they hoped, in their blindness they missed. The very joys for which they longed, when brought to them, they basely spurned and cast away. The call was renewed. He sent forth other servants to them that were bidden. This new invitation was made under the second commission of the apostles—"beginning at Jerusalem." It was given when Stephen, Paul, Barnabas, Peter, and John, endowed with new power from on high, and filled with a mightier eloquence, went forth, after the baptism of Pentecost, to proclaim the grand embassy of the everlasting gospel. God was slow to relinquish His own chosen people, even after they had in bitter malice crucified His only Son. He gives them another opportunity. He directs them to be called again. Perhaps they would relent when they saw Him whom they had crucified ready to forgive. New facts had occurred, new light had dawned, new demonstrations of the Saviour's glory had been added; perhaps these would overcome their obstinacy, and cause them to repent and come. The solemn responsibilities involved were pressed with all the unction of apostolic zeal and inspired eloquence. They were besought, entreated, warned, and most earnestly admonished. "*But they made light of it, and went their ways, one to his farm, and another to his merchandise.*" But the King was not indifferent to their behaviour. "When He heard thereof He was wroth." What people do to God's servants they do to Him. "And He sent forth His army and destroyed those murderers, and burned up their city." The wedding was ready, but they that were bidden were not worthy. Jerusalem fell, and the high distinction of the Jew fell with it.

Other guests were now to be sought, and a wider commission came into force. The common thoroughfares and byways and corners of the world were now to be traversed, that the wedding might be furnished with guests. From Jerusalem the call went down to Antioch, Corinth, Athens, Rome, and through all the world. And it is under that wider and general commission that ministers are now acting, and that the call is still sounding. To us has this blessed invitation come. Through the fall of them that were bidden, salvation has come to the Gentiles. The marriage is now ready. All that delays is the making up of the requisite number of guests. The King's oxen and fatlings are killed. Everything is matured. And we are here for no other purpose than to bid men, in God's name, to come to the marriage supper of the Lamb. How is it, then, that people deal with the message? Is not the Gentile at this day to be found repeating the Jew? What about that "farm," that "merchandise," that trivial turning away from the grace of God, that despiteful and persecuting entreatment of God's servants which the Jews put in the place of compliance with the call of the great King? Alas, alas!

But there is a good deal of profession of faith and obedience in our day. There be many who say, "I go, sir, I go." But there is another item in the parable. The acceptance of the invitation requires a corresponding preparation. There is a wedding garment to put on, as well as uncharity to be laid aside, and farms and merchandise to be

Digitized by Google

displaced from our supreme regard. There is a time at hand when the King will inspect the guests. How will it be with thee, reader, when that hour shall come?—*Prophetic Times.*

THE ONE HOPE.

What is the scriptural import of the term *hope* as used in Eph. i. 18, "That ye may know what is *the hope* of His calling;" Eph. iv. 4, "There is one body and one Spirit, even as ye are called in *one hope;*" Tit. ii. 13, "That *blessed hope*—the glorious appearing of the great God and our Saviour Jesus Christ;" 1 John iii. 3, "Every man that hath *this hope* in him purifieth himself"?

Since the apostasy, the hope of God's people and of the Church, in every dispensation, has rested on the promise of an intervention on the part of God for the recovery of man from the results of his trangression, and his restoration to the Divine favour, and with more or less distinctness, the disenthralment of the entire creation from the curse imposed, because of man's disobedience. This constitutes the scriptural idea of redemption, which, being still future, is the subject of hope; "for what a man seeth, why doth he yet hope for?" "Now *faith* is the substance of things hoped for."

This promised redemption was to be accomplished by one clothed in our nature, and made known to our first parents in Eden, as "the seed of the woman:" to the patriarchs as the seed of Abraham, and to the Jews of later times, as the Son of David, and heir to David's throne and kingdom.

From the fall to the incarnation, the hope of the Church rested in the promise of a coming One—a coming Messiah, a Deliverer and Saviour. In this revealed promise of redemption, we have not only the agent or person by whom this great salvation is to be accomplished, clearly pointed out, but also the place or locality, where He will more especially make manifest the glory, perfection, and completeness of the work of redemption. The land of Canaan, which God declares to be "the glory of all lands," is inseparably connected with the blessings promised, in the several covenants with Abraham, Isaac, and Jacob. "The Lord hath chosen Zion; He hath desired it for His habitation." "This is my rest for ever; here will I dwell: for I have desired it. There will I make the horn of David to bud," (Ps. cxxxii. 13, 14, 17.) And at the time of the final restoration of the Israelitish nationality, "they shall call Jerusalem the throne of the Lord, and all nations shall be gathered into it, to the name of the Lord, to Jerusalem," (Jer. iii. 17.) Bear in mind this is no temporary arrangement; it is by an "everlasting covenant," (Gen. xiii. 15.)

Nor is this all. The Old Testament saints had given in minute detail the manner by which this redemption was to be consummated.

Digitized by Google

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called—the Lord our righteousness," (Jer. xxiii. 5, 6.) "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and justice from henceforth, even for ever," (Isa. ix. 7.) This royal person is the Son of David according to the flesh, and hence, as by anticipation, the throne of David is, by the pen of inspiration, called the throne of the Lord. "Then Solomon sat upon the throne of the Lord as king instead of David," (1 Chron. xxix. 23.)

In perfect accordance with the above, the angel announcing the birth of the promised Messiah, said to Mary, "The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Judah for ever, and of His kingdom there shall be no end," (Luke i. 32, 33.) The same idea is expressed more in detail by Zacharias, on the occasion of the circumcision of his son John, saying, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began; that we" (the speaker was a Jew) "should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant us, that we" (the Jews,) "being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life," (Luke i. 68–75.)

This is submitted as a fair exposition of the faith and hope of the Jewish Church, at the time of our Lord's first advent. It is drawn from the inspired record; it is the utterance of "the holy men of old, as they were moved by the Holy Ghost;" it is declared by Paul to be "the hope of the promise made of God unto our fathers," and yet when presented to the modern Christian Church, is denounced as "carnal," as a "Jewish prejudice," inconsistent with the *spirituality* of the gospel. But, brethren, could they have believed less? Is it not safe to stand in the shadow of old Zacharias? Was not their hope *one?*

Our next point of inquiry is, Has this hope been changed or modified since the morning of the resurrection?

The most the sorrowing disciples could say, before they knew that their Lord had risen, was, "We trusted that it had been He which should have restored Israel!" (Luke xxiv. 21.) This was all they knew; the calling of the Gentiles was a subject upon which, as yet, they had no instruction. It, however, serves to show the nature of their hope, in the midst of impenetrable darkness. But to show how

Digitized by Google

near the heart this promised redemption was to the immediate disciples of our Lord, we hear them, after being instructed "in the things pertaining to the kingdom of God," during our Lord's continuance with them, before His ascension, put this direct question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6.) It is certain we can find no evidence of any change in the nature of their hope as yet! Indeed, their persistence in this "one blessed hope," is often referred to as an evidence of the obduracy and blinding influence of prejudice! Is it possible that, after a three years' theological course, under so faithful a teacher, Himself also a Jew, they were too carnal or too obtuse to perceive the true spiritual nature of that kingdom, concerning which He had taught them so assiduously—an attainment of such easy acquirement in our day, that our brethren of the so-called spiritual school become proficient before they learn the use of their text-books!

In reply, it is sufficient to say, our Lord never seems to have laboured to disabuse their minds from such prejudice, although He was very careful to instruct them concerning the time, as not being a subject of revelation. The discovery of a kingdom more exclusively spiritual than that which constituted the hope of Zacharias, is an attainment of recent date, totally unknown to the apostles and early fathers.

But all this was before the descent of the Holy Ghost at Pentecost! True, but after the apostles were endued with power from on high, and fully constituted as witnesses, Peter, preaching to the Jews, says: "Therefore David, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his body, *according to the flesh*, He would raise up Christ to sit on his throne," (Acts ii. 30,) exhorts them thus, "Repent ye, therefore, and be converted, that your sins may be blotted out. When the times of refreshing" (they were then in the very centre of all the gracious manifestations of the Pentecostal season, so he could not have intended mere spiritual refreshing) "shall come from the presence of the Lord, and He shall send Jesus, which before was preached unto you, whom the heavens must receive until the *times of restitution of all things*, which God has spoken by the mouth of all His holy prophets since the world began," (Acts iii. 19.) Peter thus emphatically declares himself in full accord with the holy men of old, animated by that "one blessed hope."

Let us compare this with the teaching of Christ himself. In answer to a question put by His disciples, He says, "In the regeneration, when the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," (Matt. xix. 28.) Again, "I appoint unto you a kingdom, as my Father has appointed unto me: that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel," (Luke xxii. 29, 30.) With such a promise in hand, is the question at all impertinent, "Lord, wilt Thou at this time restore again the kingdom to Israel?" I confess it difficult to decide whether the charge of "carnality" attaches most to the promise or the inquiry! So far as

Digitized by Google

an additional revelation is made, conferring specific and peculiar honours on the apostles, it by no means affects the promises to the nation as such, any more than a codicil invalidates the will to which it is subjoined.

Paul understood that his trials and persecution sprang from the same source. "For the hope of Israel I am bound with this chain." And so, when before Agrippa, he testified, "I stand and am judged for the hope of the promise made of God unto our fathers. For which hope's sake, King Agrippa, I am accused of the Jews," (Acts xxvi. 6, 7.)

But here it is important to notice "a carnal notion" had vitiated this blessed hope, in the then corrupted Jewish Church, of which Paul had been an efficient member, for there were those who thought "that the kingdom of God should immediately appear;" an error he takes an early opportunity to correct in his defence, for "why should it be thought a thing incredible with you that God should raise the dead?" The Jews had not only been expecting the kingdom in the then present dispensation, or which is the same thing, in this present world, but looked no further than the temporal benefits they should become possessed of when freed from Roman vassalage. Paul taught a more spiritual doctrine: that the kingdom comprehended a resurrection life, that it was the world to come that was subjected to Christ and His saints. This error (ever a mark of a corrupt church) is as common in our day as among the Jews. The overwhelming mass of modern Christendom would have the kingdom this side of the resurrection—not only debar the holy men of old, and the saints of the present dispensation from participation in its glories, but limit it to the then existing generation in the flesh. The present *cosmos* belongs to the times of the "great image;" the coming age to Christ and His saints. Still the modern Church, for the most part, are satisfied with the present world, of which Satan is said to be the God, and will divide the kingdom with him in the vain hope of an ultimate triumph. Paul taught a contrary doctrine, when he showed how they of Thessalonica "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven," (1 Thess. i. 9.) To this also agrees his charge to Titus, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, *in this present evil world;* looking for that blessed hope, the glorious appearing of the great God, and our Saviour Jesus Christ," (Tit. ii. 12, 13.)

It is, however, true, that throughout the New Testament, a greater prominence is given to "the resurrection of the just," than in the preceding dispensations, not only as being more pertinent to the time, but graciously adapted to the comfort of Gentile believers, as salvation was no longer restricted to the Jews.

But it was not a new doctrine then, although greatly amplified. Abraham comprehended it, Job rejoiced in it, and Daniel gave it a priority over those who should come forth "to shame and everlasting contempt." Paul "the aged," realising that the time of his departure was imminent, and animated by this "one blessed hope," exclaims,

Digitized by Google

"I have fought a good fight; I have finished my course; *I have kept the faith;* henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*, and not to me only, but unto all them also that love His appearing," (2 Tim. iv. 7, 8.)

Reviews.

Notes on the Book of the Revelation. By the author of Notes on Isaiah. London: Nisbet & Co. 1869.

We differ on so very many points from this author, that we find it impossible to enter on a full review. The work contains so many *unproved* statements and opinions, affirmed with confidence, that we were somewhat repelled from it. Surely the author has not read the "Revelation" in the original, or he would have been kept from the untenable statements in p. 8, concerning the angel as being one of the prophets. The idea was long ago started by Edward Irving, and is still clung to by his followers. But the Greek shows this meaning to be incorrect: "I am thy fellow-servant, and [the fellow-servant] of thy brethren the prophets," is the indisputable translation. The angel who ministered to John is said to be the same who ministered to the prophets.

The Great Epoch predicted by the Prophets; or the approaching Conflicts and Revolutions in Church and State throughout the World preparatory to the Reign of the Saints for a Thousand Years: being an Exposition and Computation of all the Prophetic Dates from the Creation of the World, but Chiefly of those which Terminate in the Present Generation. By the author of "the Great Year predicted by Daniel and St John;" "The Seventy Weeks of Daniel." London: Longmans, Green, Reader, and Dyer. 1869.

This is a large book, full of dates, and written with no lack of confidence. A short paragraph at p. 142, will show its character:—

"Every man in Christ's kingdom has, by virtue of his citizenship, equal rights and privileges as a citizen; and every immersed believer has the right to preach and baptize. 'Jesus himself baptized not, *but His disciples,*' (John iv. 2.) If every immersed believer who has the ability, would form a

church, and assemble on the Lord's day 'in his own house,' or 'in an upper room,' and attend to the ordinances of Christ's appointment as recorded in Acts ii. 38–42, the Millennium would instantly begin."

Babylonianism; or, The Devil's Travesty of the Kingdom of the Son. By ROBERT BROWN, Author of "Expositions of the Parable of the Sower, and of Hebrews vi. 4–8," of "Light and Darkness," "Gospel Truths," &c. London: Morgan & Chase, 38 Ludgate Hill.

We give the closing paragraph of this excellent little work :—

"And by way of practical conclusion I would simply add, that if 'Babylonianism' be the deadly evil I have described it to be—that very idolatry, indeed, for which Jehovah so chastised His people Israel of old—how fearful must be the sin of England in again allying herself to it, after having been so mercifully and so wondrously delivered from it! Oh, how sad that England, that pearl of the ocean, that gem of the sea—England, the land of gospel light and Protestant evangelical missions—should so far have 'fallen, fallen, fallen' from her high estate! For nearly 300 years has she opposed a mighty bulwark against antichristian encroachment; but now like 'the foolish woman' spoken of in the Proverbs, she is 'plucking down her house with her own hands:' and the enemy, seeing that she forms the key of the position for the conquest of the world, is directing his utmost energies to bring her once more under tribute. And if she continue in her present Romeward career, and still persist in upholding and sustaining the fallen power of the mystic 'Babylon,' what can possibly remain for her, but to 'become a partaker of her plagues?' Be it ours then, to lift up our warning voice against the deadly evil, to free our souls from blood; and while we bring to light the abominations of her prison-house, and do our utmost to expose the treachery of those wolves in sheeps' clothing, who have 'unawares crept in' amongst us for the express purpose of betraying us to the adversary; let us not forget to feel deep compassion for those who may have been deceived by that 'mystery of iniquity,' and let us use our utmost endeavours to rescue them from its fearful influence; 'of some having compassion, making a difference: and others' seeking to 'save with fear, pulling them out of the fire; hating even the garment' (though it be to sight 'a godly Babylonian garment') 'spotted by the flesh' (Jude 22, 23.)"

Security of the People of God. By the Rev. J. L. V. CACHEMAILLE, Rector of Sark, Channel Islands. Jersey: T. Mackenzie. 1868.

Without pretending to much, this little book contains much solemn and practical thought. Here is an extract :—

"It is an historical fact, that during all the wars and convulsions which have agitated the Continent for the last half century, no foreign enemy has put his foot in England, and that during this whole time she has prospered wonderfully, and has become the queen of all the empires of the world. No foreign power has been able to hurt her; and, notwithstanding all the extraordinary, prodigious, and powerful efforts of a modern empire, she has

Digitized by Google

enjoyed the most perfect exemption. God has thus wonderfully distinguished her in the eyes of the whole world. In this point of view England affords an admirable antitype to the land of Goshen, which was given to the Israelites. She formed a part of the Roman Empire in the West, and has been for many centuries one of the ten kingdoms of the beast, or of the city which is spiritually called Egypt; but she is on the borders of that empire, separated by an arm of the sea, as was Goshen on the frontiers of Egypt separated by a branch of the Nile. At the Reformation in the 16th century she was absolutely separated from the great city. God took her to Himself as the tenth part, or tithe, and gave her to the Protestant church as the best part of the country. Is there, in fact, a richer country in the world than England? It is there especially that God distinguished to the eyes of the modern Pharoah and the Egyptians His people and His country, and proved by the exemption He afforded them that the plagues and judgments of these later days come from Him, and are the effects of His wrath, because of the iniquities and abominations of Popery. Moreover, during this period the religious movement has been strengthened and struck firmer root, and England is the country where most piety has been found and the greatest number of pious persons. Her protest against the abominations of the modern Egyptians was universally known; the whole of Europe knew her to be a religious country worshipping the true God and not the Pope. Thousands of witnesses have been forced to come from the Continent to bear this testimony. Witness the records of the emigrants and refugees from all the kingdoms of the beast, come on the modern Egyptians to seek a refuge in this Goshen, many of whom have become Protestants—another similarity to the Egyptians who came out of Egypt with Moses and the children of Israel. From this period many religious societies have been established in England, not only for the benefit of the land, but for the purpose of spreading the knowledge of the Gospel throughout the world. All these societies have prospered and are at this day in full operation, bearing throughout the globe the testimony of Jesus Christ. It is to these societies and their agents that may be ascribed the religious movement and the revival which even to this moment is taking place throughout Europe. It is in England that the source and cause is to be found; and, however extended and deep-rooted it may seem to be on the Continent, it would no longer exist if England were wanting in her assistance. The eyes of all the Christians in Europe are still turned towards England as towards a parent. To her they make all their wants known—their object being the spiritual good of their people. The pecuniary help furnished by England is, humanly speaking, the chief instrument in evangelising Europe, and a great part of the world. In adverting to what God has permitted England to do and to what she has done on the Continent, we see that, notwithstanding the plagues by which these countries have been visited, God has still distinguished His own people, and vouchsafed to them a remarkable protection. In fact, it is from the beginning of the pouring out of the vials that the extraordinary religious revival in Europe, already mentioned, may be dated. Wars and convulsions, civil and political, diverted the general attention from religion; then the calamities which befel Rome, her Pope, her Clergy, and her Church, gave full and entire liberty to the sincere Christians to meet together, and to attend to their common spiritual concerns, to form associations, churches, societies, to distribute religious tracts and bibles, and to preach the pure Gospel; thus to protest against Rome, and to testify to the true God, and to His Son Jesus Christ, whom Rome had denied. It is a well attested historical fact that up to the year 1852, not only Protestantiam but also the pure Gospel of Christ have made a wonderful progress, which nothing has been able to arrest; that the plagues inflicted upon the worshippers of the beast, however grievous, have helped to develop, to spread, and to fortify this pro-

Digitized by Google

gress; that there has been a magnificent revival upon the continent of Europe, and that, with few exceptions, those who have been the object of this revival, have enjoyed great rest and liberty, and that even many modern Egyptians have joined themselves to them, and have been inspired with admiration for the God of the Protestants, as the Egyptians formerly had held Moses in admiration, considering him a great man, joining themselves to the Israelites, and separating from their own countrymen. So that a multitude accompanied the children of Israel when they came out of Egypt. Who does not know the number of papists who have forsaken their abominable idolatries, and have joined the Protestants and Evangelical Church throughout Europe? So that the Protestant populations has more than doubled, prospering instead of diminishing: thus admirably corresponding to the type in Egypt. The more Pharoah sought to diminish the number of Israelites the more they multiplied. The more the Pope and his agents have tried to diminish the number of Protestants in multiplying priests and popish missions, the more have the Protestants increased and become a powerful Church. We can no longer pursue the parallel between the two peoples of God, not having yet arrived at the final pouring out of the vials, the seventh having just begun. Moreover, it is in the future that some of the most solemn and dreadful scenes must be expected. We have still to wait for the antitype of the destroying angel, when he slew all the first born in the land of Egypt, and when there was a dreadful cry throughout the country —there is still the overthrowing of Pharaoh and his army in the Red Sea, the final victory over the enemies of Israel and their total overthrow, so that from that moment they would cease to molest them.

"These events seem to be prefigured and indicated by the fall and burning of the great city, (Rev. xviii.) By the harvest and the vintage of the earth, (Rev. xiv. 16-20.) And by the destruction of the great army, (Rev. xix. 11-21.) The cry that was heard in Egypt upon the death of the first-born, seems to find its antitype in the cries and lamentations of the kings, the merchants, and the seafaring men at the destruction of the great Babylon, (Rev. xviii. 9-19.) It does not appear that as yet there has been any indication of the beginning of these judgments, therefore nothing can be said about them. But, on the other hand, what happened to Israel is a type for us—we may foresee what will happen to believers when these dreadful events shall take place. When the destroying angel passes over and kills the first-born of Egypt, Israel is unmolested, according to the word of God. 'But against any of the children of Israel shall not a dog move his tongue, against man nor beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel,' (Exod. xi. 7.) When the angel passes over, all the Israelites in the land of Goshen are shut up in their houses according to the commandment of God. Under the antitype God gives the same commandment, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,' (Rev. xviii. 4.) 'And come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity,' (Isa. xxvi. 20, 21. It is then probable that all true Christians will have fled out of the kingdom of the beast, and that the greatest number will have taken refuge in England, if she be the antitype of the land of Goshen. This does not mean that all the inhabitants of England shall then be true disciples of Christ, no more than that all the Israelites who dwelt in the land of Goshen were all true Israelites. For we read in the book of the prophet, Ezekiel, xx. 5, 9, what was the state of Israel when God came to deliver him, and to grant him such glorious protection. 'In the day that I chose Israel, and that I made myself known to them in the land of Egypt, when I lifted up my hand unto them, saying, I

Digitized by Google

am the Lord your God. In the day that I lifted up mine hands unto them, to bring them forth of the land of Egypt into a land that I had espied for them: flowing with milk and honey, which is the glory of all lands. Then said I unto them, cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am the Lord your God. But they rebelled against me and would not hearken to me, they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake that it should not be polluted before the heathen among whom they were, in whose sight I made myself known to them in bringing them forth of the land of Egypt.' We see by these verses that God made Himself known to Israel and told them that He had come to deliver them out of Egypt. Therefore He tells them to separate themselves from all idolatry, a proof that Israel was then idolatrous and defiled by the idols of Egypt, therefore he was not a faithful worshipper of the true God. But perhaps at the word of God he became converted. No, they rebelled, and did not forsake their idolatry. So that God declares Israel to be the object of His anger and His fury, and not of His goodness. Still He delivered them, and preserved them miraculously. Why? For His name's sake, because He had pledged Himself in the promise made to Abraham, that He would deliver his seed, and give them the land of Canaan. It was not, therefore, for the merits of the children of Israel, nor because they were a holy people and faithful servants of the true God, that they were delivered and protected. Evidently not, for God declares that it is other motives, motives which relate to the Almighty and to the glory of His name. It may be objected that with respect to England, she cannot be the antitype of Goshen, or of a people favoured by God, for nationally she does not faithfully serve Christ, and many sins and abominations are to be found in her. She gives freedom to popery and even favours it; and hardly deserves to be called nominally a Protestant nation. All this and even more than this may be granted. But is England worse than Israel was in Egypt? As far as any judgment can be formed, the answer is in the negative. Is she not the country where most apparent religion is to be found, and where there is the greatest number of real Christians? Is she not, humanly speaking, the source of all the religion that is disseminated throughout the world? Call to mind her societies for the spiritual good of the nation and of the world at large—the enormous sums devoted every year to the circulation of the Bible and other religious books, and for sending missionaries and teachers all over the world. Remember that she is everywhere the protectress of the true liberty of such laws and institutions as are calculated to promote the welfare of men. So that wherever she goes she is the benefactress of society. Observe too the the reputation she has throughout the world, of being a Protestant and religious nation and the friend of humanity. But again is it for these qualities that God has thus granted her protection and exemption, and that we still hope He will grant her these blessings? Certainly not: God keeps her because of His own elect; He will not suffer any one to 'touch His anointed' and those who have made a covenant with Him by sacrifice, 'for He will glorify His name in them and by them, as He did of old,' and He will preserve a Gospel testimony to Christ on earth, till the time appointed. At the time of the end, that will happen with regard to England which happened to Israel. The name of the Almighty God will be glorified, and not of England, for, as we have seen, she will sing the song of Moses and of the lamb. And as it is said of the passage of the Red Sea. 'Thus the Lord saved Israel that day out of the hands of the Egyptians, and Israel saw the Egyptians dead on the sea shore. (Exod. xiv. 30.) Let us remark upon this type. When this passage through the sea takes place, God puts a cloud between Israel and the Egyptians. For

Digitized by Google

the latter this is a cloud of darkness, so that they can neither see where they are, nor whither they are going, and find themselves unexpectedly in the bed of the Red Sea. Their eyes are opened but too late, and they perish. Thus will it do with the antitype, for we are told that the enemies of Christ shall be in darkness, in ignorance so that the day of Christ shall overtake them. Here, too, the light will come too late; as with the foolish virgins who lighted their lamps too late."

Origin of the Signs of the Zodiac, being Extracts from "Mazzaroth; or, the Constellations." By the late F. ROLLESTON, with Additions and Remarks by GEORGE J. WALKER. London: 1867.

We do not quite understand some parts of this singular pamphlet, but the idea is worth prosecuting. There may be some truth in it. The following is Mr Walker's closing paragraphs:—

"In this explanation of the zodiacal signs, it is assumed that the inventors were possessed of a fuller revelation than is actually on record in the early chapters of Genesis: nor are there wanting indications of this. The institutions of the Sabbath, of sacrifice, the distinction between clean and unclean animals, it is not unlikely were accompanied by some degree of explanation not transmitted in the sacred writings. The precise phrase, הִתְהַלֶּךְ אֶת־הָאֱלֹהִים '*he walked with God*,' only used of Enoch and Noah, has been considered by some as indicative of (besides ordinary communion) special light and revelations enjoyed by those men of God. Of the former, we have the prophecy quoted in Jude's epistle, a revelation not transmitted in the Old Testament; and there may have been other unwritten or even written revelations of those early times that have perished. We should not have known either, except from Heb. xi. 10, that Abraham's anticipations were so clear and definite; '*he waited for the city which hath the foundations*,' &c., and verse 19, he reckoned that God is able '*to raise even from the dead*.' And if we had not the book of Job, we should not have imagined that dwellers in Arabia in the patriarchal ages possessed the light which that wonderful history evidences.

"But it does not follow, admitting the above assumption, that the truths symbolised in the celestial figures were as sharply defined to the authors of those figures as they are to ourselves. If we suppose they understood the promised seed, in the primary intent, to mean a person, and one "to be born after a miraculous manner, to be the son of a woman, not of a man" (Pearson on the Creed, Art. iii.) this would imply a duality of natures (Gemini), and therefore a capability of suffering, and also power finally to overcome. It is, however, at least questionable whether so much is deducible from Capricorn, or the Fish-goat, as F. R. imagined. It cannot, of course, be affirmed positively that the zodiac and the sphere generally of the antediluvians have come down to us unaltered and uncorrupted; though it would seem that they have, upon the whole, especially the former, been remarkably well preserved; and some, remembering that no notice of the fish's tail is taken by Aratus, Eratosthenes, or Ptolemy, might be inclined to regard it, like the wings of Virgo, as a subsequent innovation. But its genuineness may be admitted without supposing that it involves the New Testament interpretation, Eph. v. 30-32, of the type in Genesis ii. 23, 24. The fish-goat is, perhaps, the ideal of a creature whose element is both sea and land; which can rise from the depths of the former, and climb the heights of the

Digitized by Google

latter; and thus it may be regarded as an emblem of *resurrection power*, as well as of sacrificial virtue.

"There are five representations of the enemy: Draco, Serpens, Scorpio, Cetus, and Hydra. The first three have been already noticed. Cetus, 'the most extensive constellation in the firmament, occupying the large space to the south, under Pisces and Aries' (*Cycle*), is an apt emblem, as already observed, of the enemy under the feet of Christ and His Church. Hydra lies beneath Cancer, Leo, and Virgo. His tail is beneath Virgo; then the other signs follow in order, till we come finally to him again, and see his head beneath Cancer and Leo. Thus the entire zone is completed—the celestial panorama of redemption, which, commencing with the early promise, ends with its fulfilment in the bruising of the serpent's head.

"The writer of Mazzaroth believed that she had discovered the explanation of every name and emblem on the sphere. For this, much has been made to rest on etymology and tradition. Without being prepared to go so far, some may be of opinion that her interpretation of the zodiac, regarded as a cycle of Redemption emblems, which admit of an easy and natural exposition, at once commends itself as true. Enough is also sufficiently obvious in some of the figures beyond the zodiac to corroborate the explanation of the latter, and to indicate the principle on which, probably, all the visible constellations were originally formed. Judgments may vary in details; but those who concur in the general view here presented will easily perceive that these spiritual memorials traced in the starry heavens must have had a special value in the antediluvian and the patriarchal ages. And they testify to the honour possessed by astronomy in its infancy—perhaps before a line of inspired truth had been written—of being the medium of recording the saving truths of Revelation, in so far as then understood. If such indeed were the associations originally linked with the host of heaven, before it was degraded to the purposes of astrological superstition and idolatrous worship. of mythological fancies and infidel theories, it well becomes the present cultivators of the most ancient and noble of the sciences, above all to reverence and love the Scriptures; to recognise there what the profoundest analysis could not discover, nor the finest objective or mirror display; to be thankful for the much it has been given them to know, and to be humble in the consciousness of the much more whereof they are ignorant. They should feel self-reproached if, privileged to discern more than others of the glories of the firmament, they are destitute of the *faith* of those who first marked out the heavens with symbols of glories in comparison greater far."

Christendom; or Church History as Foretold in Revelation ii. and iii., being notes of an Address delivered to the Young Men's Christian Association, Highgate, 18th November 1868. By LEWIS C. HERTSLET. London: William Macintosh, 24, Paternoster Row.

We believe the seven epistles to be *synchronous* not *consecutive;* that is they describe seven states of the Church, which seven states will always be found *co-existing* till the Lord come. But the author gives us some good thoughts. Let us hear what he says of Philadelphia and Laodicea:—

"PHILADELPHIA, OR BROTHERLY LOVE—iii. 7—13.

"It seems to be a bold thing to say that this sixth state of the Church

Digitized by Google

can possibly typify that under which we now live. But when we compare it with 'the name to live while it was dead' of the professing Church in previous times, we can believe our gracious Lord may say to us (as in ver. 8) 'thou hast a little strength, and has kept my word, and hast not denied my name.' He had just said before (ver. 8) 'Behold, I have set before thee an open door,' and verily He has done so in this our time. We are enjoying the latter rain of which the former showers fell at Pentecost. Within the present half-century evangelistic power has been given from above, such as the world had not seen since apostolic days; and though till very lately Christendom remained sealed to a great extent against the entrance of the word of God through the dread power of Rome, what hath not our God wrought within the last few years even in Rome's very strongholds? We ourselves, dear friends, have seen, first France, then Italy, then Austria, then Spain itself opened to the truth by the hand of Him who said, 'I have set before thee an open door.' Russia, too, has just ceased to hinder; and a Christian brother (Mr Wilkinson) now in London, and several other evangelists, have, within the month just passed, been permitted by the Sultan of Turkey, the head of the Mahommedan power, to preach in the very streets of Jerusalem. The Sultan has also granted permission to our dear country-woman, Mrs Thompson, of Beyrout, to open a school at Damascus, in the street called 'Straight' (Acts ix. 1) and in any other place she pleases within his dominions.

"Do we not actually hear our dear Lord saying, 'I have set before thee an open door'? and, blessed be His name, He has added (ver. 8) 'And no man can shut.' May His true saints have faith, like Caleb of old, 'to go up at once and take possession'! (Numbers xiii. 30.)

"But this is not the only mark He has vouchsafed to us that this Epistle to Philadelphia applies to our own time. He says (ver 9), 'Behold I will make them of the synagogue of Satan which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.'

"'Well, the claims of a presumptuous priesthood are again sounding in our ears; the doctrine of the Nicolaitanes is loudly proclaimed once more; but the promise of our Lord is sure, He will teach them to know, not that we loved Him, but 'they shall know that I have loved thee.' But He has done still more even than all this for such as 'keep His word and do not deny His name. He adds (verse 10,) 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.'

"And so, dear friends, we need not fear; we have His promise that we shall be kept, ay, even from the hour that shall come upon all the worldly ones. The cry that 'the bridegroom cometh' is gone forth from many lips, which till very recently declined to utter it. The day is at hand when 'the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.' Well may we comfort one another with such words as these! And He has further said, 'Unto *them that look for Him* shall He appear the second time without sin unto salvation,' (Heb. ix. 28.) 'Henceforth there is laid up for me,' said Paul, 'a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but *unto all them also that love His appearing*," (2 Tim. iv. 8.)

'Behold I come quickly,' is His word to us, in verse 11 of this third chapter of Revelation; but, should the Lord still tarry, all true Christians will be driven more and more together in brotherly love during this *Philadelphian* state. All merely nominal Christians, whether Protestant or Romish, clericist or Deist, will close together in preparation for that last and awful

Digitized by Google

state, the Laodicean, when the true meaning of the people in the ascendant will be manifested, and a kind of democratic religion, Christian only in name, will be introduced, and will be acquiesced in and promoted by papal and ecclesiastical professors; blind leaders of the blind, like the Pharisees and scribes of old.

"In the six preceding forms or phases of Christianity, I think I have traced the history of the professing Church from its commencement in the days of the Apostles, down to our own times. We have seen in Ephesus the first departure of the Church from Jesus, her 'first love,' and an intimation of the approach of 'Nicolaitanism,' or priestcraft. Secondly, in Smyrna, worldly prosperity and Judaising Christians preparing a way for a connexion between the Church and the world, and 'tribulation' permitted in consequence. Thirdly, in Pergamos, "the doctrine of Balaam,' and spiritual fornication—Church and world (or Church and State) united through Nicolaitan or priestly influence. Fourthly, in Thyatira, 'That woman Jezebel,' Popery established; 'The depths of Satan,' the dark ages; and also the threatened destruction of Jezebel and her offspring—that is, of all national and worldly imitations of the true Church. Fifthly, in Sardis, 'The Reformation,' a few names worthy, but the mass, even though Protestant, with only 'a name to live, while dead.' Sixthly, in Philadelphia, a drawing together of true Christians in brotherly love, an 'open door' for the gospel; 'the synagogue of Satan' apeing Jewish rites, a reassurance of the unchanging love of Jesus, and a cry from Him, 'Behold I come quickly.' 'The Spirit and the Bride say, Come" (Rev. xxii. 17); and all such as are in the Spirit will surely respond, 'Even so come, Lord Jesus, come quickly' (Rev. xxii. 20.)

" LAODICEA—iii. 14–22.

"With regard to the last, or seventh epistle, that to the Church of Laodicea (or rather to the Church of the Laodiceans, and there is deep meaning in this change), I believe it to be still future in its exact interpretation, though as I have before said, the Church may always get much instruction from it, especially in the way of warning. But now, the professing Church having failed as God's witness on earth, the Lord Jesus himself takes the place (ver. 14) 'of the faithful and true witness.' He is no longer within, though in infinite grace He says, (ver. 20), 'Behold I stand at the door (outside) and knock,' and He will come in to any contrite soul; but within the professing Church as a whole, in this seventh or Laodicean state, there will arise a religious democracy; the cry (already beginning to be heard) will be 'Justice for the people,' and not love to Christ; they are neither 'cold nor hot' (ver. 16); they 'have the form of godliness, but deny the power thereof' (2 Tim. iii. 5.)

Jesus himself declares (ver. 16.) He is ready to 'spue her out of His mouth.' While she says she is 'rich,' He tells her (ver. 17) she is 'wretched, and miserable, and poor, and blind, and naked.'

But, my dear friends, if *we* can distinguish the signs of this last state of Christendom (caused doubtless by the conduct of the Priests, for it is ever 'the leaders of this people that cause them to err' (Isaiah ix. 16), if we can see on one side the union of the theatre and the sacraments, and on the other side a desire to throw away the gem because of the utter worthlessness of its surroundings, how close at hand must He be, nay, even at the very door?"

We give here the author's skeleton key to the Book of Job:—

SKELETON KEY TO THE BOOK OF JOB.

In this book, a man, righteous above his fellows, is proved to be utterly unable

Digitized by Google

to stand the test before God. Satan is used as an ignorant though subtle instrument to bring about God's purposes of grace.

Chap. i.—Job, a "perfect and upright" man, 1. (Rom. iv. 2, Gal. iii. 21.) Rich in children, and "greatest of all the men in the East," 2, 3. Job offers burnt offerings" for his children, 4, 5. Satan goes up "with the sons of God" (xxxviii. 7), into the presence of the Lord, after walking "to and fro in the earth," 6, 7 (1 Pet. v. 8, Eph. vi. 12.) Satan is permitted to try Job by touching "all that he hath," 8-12. Under terrible trials Job "sins not," but blesses the Lord, 13-22.

Chap. ii.—Satan may now touch the flesh of Job, but not his life, 1, 6. Job is sorely tried from head to foot, 7, 8. (Isa. i. 6; Lev. xiii. 12, 13.) His wife tempts him, still he "sins not with his lips, 9, 10. Eliphaz, Bildad, and Zophar come to comfort Job, 11-13. [When Job's "friends" arrive Satan retires.]

Chap. iii.—Job "curses his day," 1. "That which he greatly feared has come upon him," 25.

Chap. iv. v.—Eliphaz says, "Thou hast instructed many," "but now it is come upon *thee* thou faintest," 3-5. He charges Job with "wickedness," 8.

Chap. vi. vii.—Job says, "The arrows of the Almighty are within me." [Herein is Job's error! They were Satan's arrows, not God's. God was on the side of Job. Deut. viii. 15, 16.]

Chap. viii.—Bildad charges Job with hypocrisy.

Chap. ix.—Job asks, "How should man be just before God?" 2. God destroys the perfect *and* the wicked, 22, (Ecc. ix. 2, 3; Ezek. xxi. 3.) "The earth is given into the hand of the Wicked One," 24. (John xiv. 30.) "I know thou wilt not hold me innocent," 28. "Neither is there any *Daysman* betwixt us," 33.

Chap. x.—Job is "full of confusion," 15.

Chap. xi.—Zophar prays that God will open his lips against Job, 5.

Chap. xii.-xiv.—Job replies through three chapters, but has not yet got the answer to his own question in chap. ix., "How should man be just before God?" He still thinks God is against him. (Rom. viii. 31-39.)

Chap. xv.—Eliphaz rejoins, charging Job with "restraining prayer," 4, and with "hypocrisy," 34, &c. &c. [A very common temptation still of Satan and his ministers. 2 Cor. xi. 14, 15.]

Chap. xvi. xvii.—Job exclaims, "Miserable comforters are ye all!" 2. He still thinks God is against him, 11, 12, but now desires a Mediator, 21.

Chap. xviii.—Bildad again rebukes Job.

Chap. xix.—Job has light given as to redemption and resurrection, 25-27.

Chap. xx.—Zophar again charges Job with hypocrisy, 5.

Chap. xxi.—Job urges that sometimes the wicked prosper, &c.

Chap. xxii.—Eliphaz accuses Job of "great wickedness."

Chap. xxiii. xxiv.—Job has not *yet* found God. [Job's robe of self-righteousness hides God from him, and even hides him from himself.]

Chap. xxv.—Bildad again asks Job, "How can man be justified with God?"

Chap. xxvi.—xxxi. Job, throughout six whole chapters, still strives to justify himself. [He had been eyes to the blind, feet to the lame, a father to the poor. Princes and nobles held their peace in his presence, "When the ear heard him then it blessed him," &c. &c. (xxix.) But so long as he speaks of self, like Paul in Rom. vii., it ends with "O, wretched man that I am!" How many Christians, without a tithe of Job's goodness, yet have not submitted to the righteousness which is of God only! Rom. x. 3, Ps. lxxi. 16, Isa. xlv. 24, marg. All our righteousnesses are as filthy rags! Isa. lxiv. 6.]

Digitized by Google

Chap. xxxii.—xxxvii. Elihu (a very different being from the three "friends") is wroth because Job justifies himself rather than God, 2. [The Lord Jesus came not to call the righteous but sinners, Matt. ix. 13, Mark ii. 17. He said of self-righteous Pharisees only, Let them alone. Matt. xv. 14.] Elihu shows Job how God deals with men to show unto man His uprightness, 23. He has found a ransom (an atonement, marg.) 24. He will render unto man his righteousness, 26. [Now the righteousness of God without the law is manifested, Rom. iii. 21-23, 2 Cor. v. 21.] Elihu says furthermore (xxxv. 6-8), "If thou be righteous what givest thou Him?" [We are recipients only, Ps. cxvi. 12, 13.]

Chap. xxxviii.-xxxix.—Jehovah Himself now speaks and makes Job feel his utter nothingness.

Chap. xl.—Job now exclaims "Behold, I am vile," 4. He can "proceed no further," 5.

Chap. xli.—Jehovah still further manifests Himself and shows the power of "Leviathan," that "old serpent," "a king over all the children of pride," 34, (Isa. xxvii. 1, and 2 Cor. iv. 4, Rev. xii. 9, and 2 Thess. ii. 9, 12.)

Chap. xlii.—Job now says, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes," 5, 6. [Job has learned the lesson God was teaching him. "Whom the Lord loveth He chasteneth," "that we might be partakers of His holiness," and have done with our own. Heb. xii. 6-10.]

Which is the Place where Satan fell? By the Rev. J. L. V. Cachemaille, Rector of Sark, Channel Islands. Jersey: T. Mackenzie. 1868.

The author takes up the thought, which has been often suggested, and perhaps with truth, that Satan was originally connected with this earth. We may lay before our readers the following pages:—

"The first time that Jesus Christ is announced to the world, God thus addresses the serpent, who is the devil: 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise His heel,' (Gen. iii. 15.)

"We might cite many similar passages, but these suffice to demonstrate that the object of our Lord's advent was that He might encounter Satan; that He might seek him and find him, since it was with him He had to do. He designed 'to destroy the works of the devil,' to 'destroy him that had the power of death,' and to 'bruise his head;' to take from him his authority, his right, his throne. It is evident that the devil is the principal being that Jesus Christ has in view, towards whom He directs Himself, or desires to direct Himself. The language of Scripture is here so clear and simple that there is no mistaking it. It is unnecessary that we should here mention the motive which induced Jesus Christ to seek Satan, and destroy him; neither need we enumerate the effects and consequences of the destruction of Satan; we shall take up this part of the subject presently. Our wish is to simplify the reply.

"During the life of Christ, and while He exercised His ministry on earth, we read that He had numerous encounters with the devil and his angels. He finds them wherever He goes. They seem to gather in His path, to oppose Him under every form and in every way as His adversaries, His enemies. He knew them well; and they knew why He had come: 'Art thou come to torment us before the time?' (Matt. viii. 29, 31.) 'And they

Digitized by Google

besought Him that He would not command them to go out into the deep or abyss,' (Luke viii. 31.) These words of the demons are very remarkable. They express some surprise that Jesus Christ has discovered the place where they are, and that He had 'come hither,' to the very place, because they are there. They know that Jesus Christ has the mission and the power to torment them, and that He has come for that purpose, and they beseech Him not to do so now, as the set time was not yet come.

"This confession of the demons is of great importance in helping us to understand the principal object of the coming of Jesus Christ to this very earth of ours. It perfectly accords with the passages we have cited above.

"Not only does Jesus Christ find Satan and his angels tormenting mankind, and tempting humanity in every way, but Scripture reveals more than this, it gives us the titles and pretensions which Satan arrogates to himself over the earth, and in consequence of his relations with the earth. St Luke reports that 'The devil took Him up into an high mountain, and showed Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore will worship me, all shall be thine,' (Luke iv. 5-7.)

"Satan is called 'The god of this world,' (2 Cor. iv. 4.) 'The prince of the power of the air,' (Eph. ii. 2.) 'But we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness, or wicked spirits in high places,' (Eph. vi. 12.)

"These passages speak for themselves, and require neither commentary nor explanation. They plainly declare under what titles or pretensions Satan was upon our earth. His pretensions were very great; he claimed to be recognised as absolute master of the world, able to dispose of it as seemed best to him. His title was the highest that exists: he took the title of God. But Scripture tells us that he is but an usurper, that all his titles, rights, and pretensions are a lie.

"That is so manifest throughout the Bible that we need not speak of it again: we shall but remark, that those passages which indicate the pretensions of Satan prove as strongly as the others that he had made our world his dwelling-place, his home, his throne, upon which he sat as ruler; and that if Jesus Christ desired to destroy him and recover His usurped kingdom, it was necessary that He should come to the spot where was this enemy of God—to this world. It is to this world that Jesus Christ came."

"Amongst the facts which geology has opened up to us, we read that the 'Earth-crust' is composed of several strata of rocks of varying thickness, placed in regular order over each other, and quite distinct one from the other. The greater part of these layers of rock is formed of shells and plants, 'zoophytes or petrified animals.' The time necessary for the formation of such layers, composed of such materials, must have been inconceivably long, perhaps hundreds of thousands of years, perhaps millions of years. All this was made before the creation of man, consequently before the fall.

"Men have inquired, Why this mortality amongst this innumerable multitude of living beings? No satisfactory answer has yet been given. For our part, we firmly believe that death is distinctly and solely the effect of sin. Where there is no sin there is no death, and there can be none. God is essentially life. He is life and immortality, and He is eternal. All that emanates, that proceeds from Him, possesses life and immortality. He cannot create, produce, bring into existence anything for its annihilation or its destruction. Yet He is the sole Creator of all that exists in the universe, And as the fossils that we find in the earth's crust were created by God alone, He could not have created them to die, to be destroyed. No, it is impossible. He cannot give His creatures that which He has not, that which is not Him-

Digitized by Google

self. Death comes not, cannot come, from God. In that case, whence come death, perdition, destruction? "The wages of sin is death." Therefore sin is the sole cause of death. It gives death, communicates it, to all that it touches and defiles. Its presence spoils and destroys everything, not only living and intelligent beings, but also material objects. We have said that geology proves that there has been an immense mortality upon this earth, a great destruction, a fearful overthrow in the framework of the globe.

"We say boldly that sin was the cause of it all. But who brought sin into the world so long before the sin of the first man? The Bible tells us that Satan tempted our first parents to sin. Consequently before man fell, Satan existed as a sinner. Sin existed before the creation of the first man.

Through sin Satan caused the death of mankind; the curse and the destruction of the good and beautiful creation of God. Is it not, therefore, natural to suppose that it was he who had caused the ruin which geology reveals? We have a true and inspired account of the last destruction he wrought by sin: this is sufficient to imply that the foregoing desolation was also his work.*

"If this is the case, it becomes manifest that Satan has inhabited our earth for an immense period of time; and there is every reason to believe that it was in this world that he sinned for the first time; that he revolted against the law of his God and Creator; that he formed his conspiracy, and that it broke out; or else that it was to this world that he and his accomplices were banished immediately after his fall, and that he made it his fixed habitation. But we think it more likely that this earth was the theatre of his revolt.

"If what we have advanced is true, or even but probable, it will help us to comprehend why it was that Jesus Christ came to this world to destroy sin, and the author of sin; death, and he who had the power of death.

"We are now about to offer a few more passages of Bible testimony as conclusive as the preceding.

"From its commencement to its close, the Word of God announces to us

---

* "The primal state in which geology finds our globe is that of an incandescent mass, a ball of fire. Geologists confine their statements to this fact, and do not tell us why the world began by being incandescent, why it was a globe of fire.

"If we admit that it was in this world that Satan conceived and brought forth sin and committed the first crime—crime the most odious and horrible, and surpassing human conception—we may easily comprehend that this act of Satan immediately provoked the anger, vengeance, and judgment of God. As soon as sin existed it drew down the fire of God upon the earth; this fire descended and consumed the globe, which remained an incandescent mass for an unknown period.

"It is by fire, material fire, that God manifests His indignation against sin. 'God is a consuming fire,' (Heb. xii. 29.) It is by 'fire that He destroys His adversaries.'

"When Jesus Christ returns to execute vengeance against sinners, against the wicked, 'His throne was like the fiery flame, and His wheels as burning fire; a fiery stream issued and came forth from before Him,' (Dan. vii. 8–10.) 'The day cometh that shall burn like an oven.' 'He is like a refiner's fire,' (Mal. iv. 1; iii. 2.) 'In flaming fire taking vengeance,' (2 Thess. i. 8.) St Peter speaks clearly on this head, saying, 'But the heavens and the earth which now are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men,' (2 Peter iii. 7.) This verse appears to tell us that the last judgment will be like the first; it began with fire, and it will end by fire. The first fire is, as it were, treasured up in the centre of

Digitized by Google

that on a day, unknown to man but predetermined of God, Jesus Christ, who is now at the right hand of God in heaven, will descend once more to this earth, clothed with His glory and that of His Father, with His angels, and all the multitude of the redeemed. He returns to destroy utterly and for all eternity, Satan and his angels and all the wicked. It is indeed that He may render this condemnation and destruction public and manifest, and that He may execute it. When Jesus Christ rose from the dead, He 'was declared the Son of God with power.' He proved that He had vanquished death and him who had the empire of death, otherwise He could not have left the tomb. But the resurrection was to some extent secret, and has never been more than partially known. Yet the work of Christ shall be known to all the creation of God. This is why Jesus Christ returns to the scene of His labours and battles, with dazzling majesty, that He may show Himself risen again, living, the conqueror of death and of its author, and that He may make manifest, and execute the just punishment of the wicked.

"All this will happen with all possible splendour, as the language of Scripture gives us to understand. It is upon this earth that this imposing scene will transpire; here, where Satan still reigns, where he is God, where he 'acts with efficacy,' and does as he wishes. But Satan, his angels, and all the wicked, will be cast into the lake of fire and brimstone, which is the second death, and this for all eternity.

"After this, to prove His victory over Satan, to show that truly He has dethroned him, destroyed him with all his works, and has taken again and reconquered the kingdom of this world which Satan had usurped, Jesus Christ will establish his throne on this earth at Jerusalem, which will be the capital and metropolis of the world; He alone will be King, Master, and Lord over all the earth, the King of kings, and Lord of lords; He will reign here in person, and will alone govern this world. He will manifest to all creation that 'All power is given unto Him in heaven and earth;' and 'Every tongue shall confess that He is Lord, to the glory of God the Father.' Then there will be new 'heavens and a new earth, wherein dwelleth righteousness.' 'No cursed thing shall be there;' all the works of Satan will be indeed destroyed, and there will be no more sin, therefore 'no more death, neither sorrow, nor crying, neither shall there be any more pain;' 'old things shall have passed away, all things shall be made new.' In a word, everything, in the whole extent of creation, shall be restored to the condition in which it was when 'God beheld everything that He had made, and, behold, it was very good.'

"The Scriptures also inform us that the New Jerusalem, which will be

---

of the globe for this effect. And St John (Rev. xix. 20; xx. 9, 13, 14, 15) gives us to understand that this central fire is the place of final punishment for the wicked and for Satan. It has been occasioned by Satan, prepared for Satan, and the wicked who have obeyed Satan are thrown into it with him. See Matt. xxv. 41: 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'

"If the final judgment is by fire, if the 'lake of fire' is prepared for the devil and his angels, it seems reasonable to believe that it was Satan's crime which caused the primeval conflagration of our globe, this central fire which geology reveals, which is none other than the lake of fire.

"This first manifestation of anger and indignation against sin and its author is not its destruction, annihilation, or final doom. God permits a long time to pass, but this period is not even a moment's duration with God. He has formed a design; His counsel is determined. He has fixed a time for its execution; and when this time has arrived, He begins, continues, and ends His work. Naturally this counsel and design is a profound mystery to us: 'His judgments are unsearchable, and His ways past finding out.'"

Digitized by Google

'the tabernacle of God with men,' will descend from heaven, and illuminate this earth, and will be to it a glorious sun. This being so, it is easy to understand that this 'Holy City,' placed as a luminous globe in the firmament, infinitely brighter than the sun, for it 'has the glory of God, for the Lord God Almighty and the Lamb are the temple of it,' (Rev. xxi. 11-22,) will exercise the same influence, will have the same effect, upon all the planets and satellites of our system; and that extremes of temperature, of light, all that astronomers believe to exist amongst them, will disappear, and they will be restored and rendered fit to receive inhabitants who will be as happy as those who will be upon our own earth; for it must be admitted that it is not only our earthly globe that has suffered by the revolt of Satan, but the whole of our 'solar system' has been affected by it. This helps us to comprehend why St Peter, speaking of the destruction of the world by fire, that it may be purified, includes that of the heavens: 'The heavens and the earth will pass away,' &c. 'But we look for new heavens and a new earth,' &c., (2 Pet. iii. 7, 10, 12, 13.) Is it not reasonable to imagine that the planets and their satellites will participate in this purification and renewal, and will also become a glorious habitation for the people of God.

Finally, Satan will be punished in the very spot where he committed his crime. Men act in this way towards great criminals; they punish them, they take away their lives, in the place where the crime was committed. Holy Scripture tells us that somewhere upon this earth God will prepare 'a burning lake of fire and brimstone,' wherein shall be cast the beast, and the false prophet, Satan, death, and all the wicked, (Rev. xx. 10, 14, 15.) This fire will be eternal, and will be visible, as Isaiah declares: 'And they shall go forth and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh,' (Isa. lxvi. 24.)

This will be an eternal lesson, an eternal monument of the malediction merited by sin; and of the justness and holiness of God.

Extracts.

Popery in Palestine.

A correspondent of the London *Rock* relates the following incidents by way of illustrating the apostle's words, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy:"—

On my first visit to Bethlehem I saw, of course "the manger;" also a crack in the roof of a cave, under the church, through which an angel whispered to Joseph the command to go into Egypt; also another cave, in which, through a grating, some bones were dimly seen —the "bones of the Innocents!" On returning to the upper air, we were shown in the sacristy, among other relics, one more curious, (for bones will keep a long time,) viz., an Innocent's tongue! reposing delicately on a cushion of white satin, very prettily embroidered with seed pearls, under a glass case. To my heretical eyes it looked very

Digitized by Google

like the tip of such a tongue as one often sees on a dinner table. But as I had it on the word of a monk and a priest that I was deceived, I had nothing for it but—to hold my tongue.

On a subsequent visit, in company with a very lively English lady, (a sad heretic, I fear,) the same treasure was exhibited. She, forgetting she was in a foreign land, where her best course, if she wished not to be understood, was to speak her own language, said to me in Italian, "Innocents' tongues must have been much larger in the days of Herod the King than now." The poor padre's face showed plainly how well he understood what was meant only for me, and he speedily locked up the treasure in its place of safety.

Not long afterwards, I made a third visit with a fresh party, but the tongue was not forthcoming. However, by dint of earnest inquiries, whether he had not other valuables than those he had exhibited, the old monk at last reluctantly brought it out. One of the party asked what it was. This was the answer: "It is the tongue of one of the mothers of the Innocents, and it is very much swollen by crying!"

The Suppression of the Jesuits in Spain.

Commenting on the signal act of the new Spanish Government the *Telegraph* introduces some interesting notes of the character and history of the Order—the origin of which is peculiarly Spanish:—

Ignatius Loyola, and the marvellous body which he founded, sprang from the very essence of the Iberian nature; and that which elsewhere would be a reform, is here a regeneration. No other blood or atmosphere than the Spanish could have begotten that gallant, dissolute, fiery hidalgo of the Romish Church, whom the cannon-ball at Pamplona changed from a chivalrous sinner to a passionate saint. In no other land could a fierce and proud genius have passed, like that of Loyola, from dreams of extravagant romance, where princesses were to be his mistresses and giant soldans his gorgeous prisoners, to visions of ecstatic bigotry, just as unreal and as enthusiastic, where angels and archangels kissed the dreamer's fasting lips, and Heaven itself stooped down to lay upon him the accolade of a knight-errant, pledged to Holy Church. Spanish to the burning visionary soul of him was Ignatius Loyola; and Spanish, too, was the mighty confraternity which he created for the service of Rome, just when the Protestant uprise had threatened the very existence of the Papal power. The soldier, the monk, the caballero, and the lover, all mingled in his nature, duty, superstition, pride, and ardour; and these four threads of personality run all through the web of the history of the Jesuits. Given the Church for mistress, Queen, arbiter of faith, and safeguard of order, and thence arose that army of secret soldiers who swore to love her, succour her, obey her, die for her, and who spread their black battalions over the whole world, to be her forlorn hope in every breach of heresy.

Digitized by Google

We measure what one man's power can be, when we reflect how the electric energy of Loyola's mind has perpetuated so long the spirit of this intense and stubborn loyalty. It is more than three hundred years since his voice from the steps of the Theatine Convent in Venice "cried the crusade" for the Vatican; and yet, in our own age, the living voices have answered to the dead echoes of his voice, have pledged life, labour, friends, joys, ambitions, liberty, all that men most estimate to the silent, unpaid service of "Holy Church." The Society of Jesus has kept the military organization which was given by the soldier-bigot. Other religious orders have a constitution, rules, a code; that of the Jesuits was always an army, moving, from the outmost wily skirmisher to the rearmost novice, at the word of one "General"—a drum-head governed host, obedient, from flank to flank, at the faintest sound of the ecclesiastical bugle.

And service was done to the world, too, by this strange immolation of human souls. The Jesuits aided literature and fostered art; they seized pulpit, press, and academies, and lent the very muses to the function of *vivanderas* in the army of the Faith. They poured into the unknown outer world, to win the heathen to Rome; and cut the first path into many a country for commerce and science to widen afterwards. "Everywhere the Jesuit"—in the forest, the village, the market; with the caravan, on the nameless shores of unsurveyed seas; living, dying for this ideal love—dying to satisfy a consecrated passion for a passionless Church. But they threw aside human ties and duties for her—they lied for her, intrigued for her, plundered for her, murdered and and betrayed for her, outraged morality to serve religion, and strove, on God's behalf, with the vilest weapons and the foulest armament of mammon. Ultimately the power grew too great for princes to tolerate, while the nations were weary of their craft and cruelty. Although Lalande praised them, and Voltaire spoke in their defence, the verdict of common speech has justly condemned the order, by making "Jesuit" synonymous with hypocrisy and unscrupulous cunning. One need not read Gonzales, therefore, nor the *Acta Sanctorum*, nor Pascal; humanity is clearly sick of the men who have blasphemed the mild name of Jesus by a thousand crimes, and thus it is that at last, even by Spain —the very birthplace of the confraternity—is the Society condemned and abolished.

It is true that the Jesuits have been often "abolished," but so ineffectually, that they may at first feel the process quite natural. All Europe threw them off in the 18th century, and yet, at the beginning of the 19th, they crept back into existence, and have lived on in a clinging and cat-like way in most parts of Christendom. At Madrid itself, in 1767, the houses of the order were all surrounded in one night, and the members packed off to the coast to be shipped, along with their breviaries and a change of linen, for Rome. But the times are different now, and we think the Society of Jesus will never again re-form its broken and disbanded squadrons of "black dragoons." At one time keen wit and cogent learning existed in its

Digitized by Google

ranks, and the King of Spain, before he paid the compromise-money to the Pope for the maintenance of the exiled priests, stipulated that none of them should compose and publish any vindication of their order. Now-a-days the vice and servility of the body have survived its virtues, and the Jesuit is less a danger to civilisation than a nuisance. There are old implements and ancient institutions of the race, which even fearless reformers may fling away with something like the reluctance of Sir Bedivere at parting with the disused sword of King Arthur. The jewels glitter sometimes on the hilt of Excalibur so brightly still, "so great a miracle" it still looks, that one would wish, like the hesitating knight, to throw only the scabbard away and keep the blade. But this order of secret priests has long ago grown alike evil and useless, and the Spanish Junta has done a morning's work, at once good for the nation and for the public treasury, in effacing the Jesuits at such short notice, and laying hands on the treasure which mocked their false vows of poverty.

Causes of Declension.

The two leading causes of declension in the Church have always been her failure to look for Christ's return, and her intolerance of the Holy Ghost as her comforter in His absence. The one reconciled her to an earthly home; the other betrayed her love of earthly things. Frederick the Great has well said:—

"Der sich still halt, der wird selten verfolgt."

Under persecution, the children of God, instead of crying for His kingdom, cried for respite and ease without it. And as soon as they slackened in hastening that kingdom, and began to cleave to, and enjoy the earth like others, their persecution ceased, because they no longer disturbed the kingdom of Satan. "Whosoever will be the friend of the world is the enemy of God." The Church when glad to be accepted of the world, has so far become the enemy of God. She learned the ways of the heathen, instead of teaching them those of Christ. Having become impure, the children of God instinctively shrank from Him who is a consuming fire. They could not bear naked exposure to the true light—unsheltered contact with the Holy Spirit of Christ; and they were fain to seek a shadow under which they might comfort themselves, and escape the torments of God's presence, without daring to disown Him. At one time they took refuge in the favour of an emperor; at another, under those Jewish shadows of which they refused to be the living antitype: at another, in heathen customs, which they should have abolished; at another, multiplied or imposed ceremonies, which banished while expressing the faith; at another, under a diversity of occupations by which to purchase that love from which every occupation should have sprung—at all times, under something, religious in its character, but not leading up so high as God.

Digitized by Google

Patronage from the great, popularity with the many, at once buried the life, and hid the rule of Christ. It has been so ever since. So long as Christianity keeps the peace, and gives adequate pledges that it will civilise the world, and not bring it to an end, that the dead shall not hear its voice and live; so long is it popular in any, and every form, as a harmless salvo to the conscience, and a useful auxiliary in the government of mankind. Men praise it, adorn it, endow it, boast of it, serve it with many sacrifices; and all conspire to maintain the bland delusion, that the religious world is right religious. But let the Spirit of God and Christ manifest Himself—let Him operate to convince the world of sin, of righteousness, and judgment—to prepare the Church for the resurrection of them that sleep—for the change of them that wake—for the return of Christ into the world—for the judgment of quick and dead—the consuming of the world by fire—the making of all things new: and then all, as one man, rise up against the thing as what cannot be borne. They despise, suspect, traduce, accuse, persecute, and vote it away: the priest superciliously frowns—the pietist sanctimoniously sighs—the theologian orthodoxly condemns—the philosopher convincingly redargues—the pious worldling laments its injudiciousness—the impious worldling its fanaticism—the man of the nineteenth century its exploded folly. By fair means, or foul, die it must. —*Carlyle's Moral Phenomena of Germany, pp.* 82–84.

Poetry.

LET US DRAW NEAR.

No distance now! The far-off and the near
Have met in peace around the one dear cross;
The Jew and Greek, the free and bond are here,
Counting all loss as gain, all gain but loss.

The hour is come! Men worship now the Lord
No longer at Jerusalem alone;
But over all the earth, with one accord;
True worshippers of Him whose name is One.

Into the holiest by the blood we go,
Boldly along the new and living way;
Our conscience purged, our vesture fair as snow,
Our earthly night exchanged for heavenly day.

With the true heart and the sure faith we come,
Sprinkled and purged and made all over clean;
No evil conscience whispering doubt or gloom,
Without no shadow and no dread within.

In through the veil we pass without a fear;
The rich-wrought veil, that guarded once the door,
Now rent in twain, invites us to draw near,
And tread with reverent joy the holy floor.

Digitized by Google

The golden mercy-seat stands full in sight,
  Our High Priest seated there dispensing grace,
The ark, the cherubim, the glory bright,
  With incense filling all that holy place.

One Christ, one cross, one sacrifice, one Priest,
  One altar and one temple for us all,
One Spirit in whose common love we rest,
  One God and Father on whose name we call.

One love descending from one common Lord,
  One love ascending from ten thousand souls
One brightness from on high upon us poured,
  One song of praise for ever upward rolls.

Son of the Blessed, Christ our Lord and King,
  To Thy one everlasting mercy-seat
Thy Church on earth her prayers and wants would bring,
  Round it the ransom'd multitudes now meet.

Creation's root and centre, around whom
  God's universe of being far and wide
Shall yet be seen revolving, when the gloom
  Shall pass away of time's dull eventide.

Thy Church's Head and Bridegroom, in whose love
  Thy chosen Bride shall yet more fully rest,
When the fair heritage below, above,
  Shall be reveal'd, in spotless glory drest.

Thy Israel's God and Lord, the builder up
  Of Thy Jerusalem's long-broken wall,
When from her lips shall pass the bitter cup
  She gave Thee once, the wormwood and the gall.

Faith finds Thee near, and walks with Thee below,
  Without the shadow of a cloud or gloom;
Hope sees the crown upon Thy pierced brow,
  All earth renew'd, and the great kingdom come.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS, EDINBURGH.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1869.

ART. I.—MODERN PROSE TRIED BY SCRIPTURE. THOMAS CARLYLE.

A WRITER who appears still to exercise no small influence over the minds of educated people is Thomas Carlyle. His most popular work seems to be one entitled "Sartor Resartus" (The Tailor Patched), a book of 182 pages of close small type, which, he thinks, contains some "plums" of "spiritual nourishment."

Under the guise of a German professor, Carlyle seems to give us, in these pages, his own biography and thoughts; though I am chiefly concerned here with his religious views and teachings.

Book I. contains eleven chapters (48 pages) about the outward appearance of things being their garments, language the clothing of thought, pictures of a naked society, announcements of "space and time being but a mode of our human sense,' and our "me" being the only reality; and nature "but the reflex of *our own* inward force"—life but a dreaming and somnambulism!

Book II. (77 pages of close print) is autobiographical, and the only interesting portion of the book. His birth is thus announced—"To breed a fresh soul, is it not like brooding a fresh celestial egg? . . . Out of vague sensations grows thought, fantasy and force; and we have philosophies, dynasties, nay, poetries, and religions." Compare this "celestial egg" with the Bible account of the natural man, "conceived in sin," with

Digitized by Google

"every imagination of the thoughts of his heart only evil continually," spoiled "through philosophy and vain deceit" and "science falsely so called," forming "religions" by "vain imaginations and foolish darkened heart, of gods many and lords many" (Ps. li. 5; John iii. 6; Gal. vi. 8; Gen. vi. 5, viii. 21; Matt. xv. 19; John i. 13; 1 Peter iv. 23; Rom. ix. 16; Col. ii. 8; 1 Tim. vi. 20, 21; Ps. xlix. 11-20, ix. 5; Prov. x. 7; Numb. vi. 27; Eph. iii. 15; Rev. iii. 12, xiv. 1; Rom. i. 21, 32; iii. 9-18; Micah iv. 5; 1 Cor. viii. 5, 6; Jas. i. 25-27). He acknowledges the "all-but omnipotence of culture and nurture," and that "obedience is our universal duty and destiny" (Prov. xxii. 6; Eph. vi. 4; Gen. xviii. 19; Deut. vi. 7; 2 Cor. x. 5).

As to religion, he says, "My mother, with a true woman's heart, and fine, though uncultivated sense, was, in the strictest acceptation, Religious. The highest whom I knew on earth (mother) I here saw bowed down with awe unspeakable before a higher in heaven; such things, especially in infancy, reach inwards to the very core of your being; mysteriously does a holy of holies build itself into visibility in the mysterious deeps; and reverence, the divinest in man, springs forth undying from its mean envelopment of fear" (p. 61).

In passing, let me say that it must be a "new heart," and with "faith," for without this "it is impossible to please God;" and the indwelling of God's Spirit must make us the "temple of God," and "holy" (John i. 13, iii. 3, 5, 6; Rom. viii. 1, 17; Heb. xi. 6; 1 Cor. iii. 9, 16, 17; 2 Cor. vi. 16).

When the author speaks of "*reverence* springing from its mean envelopment of *fear*," he must mean *superstition;* for spiritual holy reverence and godly fear ever go together, as we are told that to serve God acceptably, it must be "with reverence and godly fear" (Heb. xii. 28), as well as with "good-will" and "faith which worketh by love" (Eph. vi. 7; Gal. v. 6); while "perfect love casteth out 'mean' fear" (1 John iv. 18), godly fear, or the fear of the Lord, is "the beginning of wisdom," nay, is "wisdom" (Ps. cxi. 10; Job xxviii. 28), and serves to "perfect holiness" and "prolong days," being a "fountain of life," tending to "riches and honour," and by it "men depart from evil," and at last attain to the "reward" of the Righteous Judge, whose "salvation is nigh to them that fear Him," and His "mercy is on them," and He will "fulfil their desire" (2 Cor. vii. 1; Prov. xiv. 26, 27, xvi. 6, xxii. 4; Rev. xi. 18; Ps. lxxxv. 9, ciii. 17, cxlv. 19; Isa. viii. 13): whereas "the wicked and all who *forget* God" are always described as having "no fear of God before their eyes" (Rom.

Digitized by Google

iii. 18). Well may we ask the Lord, "Teach me Thy fear," "Unite my heart to fear Thy name" (Ps. xxxiv. 11, lxxxvi. 11).

Reflecting on death, he says, "O ye loved ones that already sleep in the noiseless bed of *rest*, ... yet a little while and we shall all meet *there*, and our mother's bosom will screen us all" (pp. 65, 66). Does he mean "mother earth" and the "grave"? If so, how does he know that it will be a bed of *rest?* Look at that fever-stricken one—he has no rest, though on his bed; while the hale one on the next bed sleeps soundly, and rests, and rises refreshed for the labours of the day! So there are some who "sleep in Jesus," where "the weary are at rest," and who are "truly blessed and rest from their labours," and who "wait for the coming of their Lord" (1 Thess. iv. 14-18; Job iii. 17; Luke xi. 28, 29; Heb. iii. 9; Rev. xiv. 13; Luke xii. 36; 1 Cor. xv. 23); but there are others who have died and "lift up their eyes, being in torment," and find no "screen," but a "fearful looking for of judgment and fiery indignation" (Luke xvi. 23; Heb. iii. 18; Isa. lvii. 21; Rev. xiv. 11, vi. 16; Heb. ix. 27, x. 27).

Carlyle gives a ludicrous account of his University professors and their teachings, and of his hard study there—which hard study reminds us of Dr James Henderson, whose instructive "life" has just been published. Carlyle tells of his "paroxysms of doubt; inquiries concerning miracles and the evidences of religious faith," and how he "cast himself before the All-seeing, and with audible prayers cried vehemently for light, for deliverance from death and the grave;" and he adds, "not till after long years, and unspeakable agonies, did the *believing* heart surrender, sink into spell-bound sleep, under the nightmare, *unbelief;* and in this hag-ridden dream, mistake God's fair living world for a pallid vacant Hades, and extinct pandemonium; but through such purgatory-pain it is appointed us to pass; first must the dead letter of religion own itself dead, and drop piecemeal into dust, if the living spirit of religion, freed from this its charnel-house, is to arise on us, newborn of heaven, and with new healing under its wing" (pp. 70, 71).

In this parody on Scripture language, one would wish to know whether the author has any spiritual Bible-meaning under this curious phraseology; whether he means that his belief was *once* only a dead faith (Jas. ii. 17-20), and a repentance that needed to be repented of (2 Cor. vii. 10; Heb. ix. 14), and that in this state he cried to the Omniscient God, who is a "consuming fire;" and that only for deliverance from hell and not for salvation *from sin*, instead of to the "reconciled God in Christ," pleading "in the name of Christ," and giving

Digitized by Google

heavenly "reasons" why he should be heard and graciously answered (Heb. xii. 29; Matt. i. 21; 2 Cor. v. 19; Acts x. 43; John xx. 31; 1 Cor. vi. 11; Isa. i. 18, xli. 21; Job xiii. 3)? —and that therefore, for want of this "living way," he failed and sunk under doubt and unbelief (Heb. x. 20; John xiv. 6); but that afterwards he was "quickened," and enabled with "broken and contrite heart" and "godly sorrow" to come nigh to God, "the justifier of the ungodly," and "receiving the atonement," obtained "remission of sin and repentance unto life" from Christ his Lord; and so was led to cast away his "filthy rags of self-righteousness;" and clothed in the righteousness of Christ, and led by His Spirit, was made "free" from the fear of death and the bondage of sin and Satan, to "serve the Lord in newness of spirit" as a child of God able to "do all things through Christ strengthening him" (Eph. ii. 1; Ps. li. 17; 2 Cor. vii. 10; Rom. iii. 26, iv. 5, v. 6, 11; Acts v. 31; Isa. lxiv. 6; Rev. iii. 18, vii. 14; Isa. lxi. 10; 1 Cor. i. 30; Phil. iii. 9; Gal. v. 1; 2 Cor. iii. 17, 18; John viii. 32, 36; Rom. vi. 16, 18; Heb. ii. 14, 15; Gal. iv. 3-ix. 19; 2 Peter ii. 18-20; Acts viii. 23, xxvi. 18; Jas. iii. 15; John viii. 44; 1 John iii. 8, 10; Rom. vii. 6, xxiv. 25; Phil. iv. 13). If Carlyle means this, then let him use Bible language, *i.e.*, the Lord's own good language; so as it be used with sincerity, as before the Lord, it will not be "cant."

Here, in the University (of Edinburgh), he contracted a friendship with an Englishman, "a person of quality—but of total ignorance—for he knew nothing except boxing and a little grammar," who introduced Carlyle to high society—of whom more hereafter.

He says he found it a hard problem to discover by study of himself, and the ground he stood on (circumstances), what his combined, inward and outward, capability specially was (p. 74). However, he seems to have entered the legal profession, but confesses that "hunger" forced him to give it up; he then earned something "by translating" German, I suppose, but became sour and sarcastic—as to which he admits that "sarcasm in general is the language of the devil" (p. 80). About this time, he says very truly, "I imagined it was with work alone, and not also with folly and sin in myself and others, that I had been appointed to struggle." And adds, "Capabilities were in me to give battle, in some small degree, against the great Empire of Darkness. . . . Truly, a thinking man is the worst enemy the Prince of Darkness can have; every time such a one announces himself, I doubt not there runs a shudder through the Nether Empire; and new emissaries

Digitized by Google

are trained, with new tactics to entrap him, and hoodwink and handcuff him" (p. 73). Did he think of 1 Kings xxii. 21-23? But what if this very sentence of his was written under the "hoodwink," and a *smile* ran through the courts of that empire? So far from the Prince of Darkness being troubled, he is delighted to have such *sharp* tools to work with in the world as "thinking men." Does he not say "Ye shall be as gods *knowing* good and evil;" and has he not used such eminent intellects as Byron and Burns, both by precept and example, to teach much grievous evil? Ah! Carlyle, do you not remember that "the wisdom of this world is foolishness with God," and that the "thoughts of the wise are vain," and shall "perish" (1 Cor. iii. 18-20; Isa. xxix. 14)? And to what end have been your own thinkings and teachings? Think you that you are able to overcome the "strong one," who can "sift you as wheat," twist you about like a child, and "take you captive at his will," without the "Stronger than he," the Captain of our Salvation, who alone can lead you, and teach and enable you "to fight the good fight of faith," not with "fleshly wisdom," but with "wisdom from above," whereby we know the "devices of Satan," and with "the sword of the Spirit, which is the word of God," and the rest of the spiritual panoply with which He arms us for the fight "with spiritualities and powers," and "having done all, to stand," finally making us "more than conquerors through Him that loved us" (Luke xi. 22; xxii. 31; 2 Tim. ii. 26; Heb. ii. 10, xiii. 6; 1 Tim. vi. 12; 2 Cor. i. 12, x. 4, 5; Jas. iii. 17; 2 Cor. ii. 11; Eph. vi. 10-18; 1 John ii. 13, 14; Rom. viii. 37). It is not then a "thinking man" as such, but a "man of faith," who will be able to "resist the devil and make him flee" (Jas. iv. 7; 1 Peter v. 9). "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he *understandeth and knoweth me,* that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. ix. 23, 24).

Carlyle tells us how he fell in love with a young, beautiful, and high-born, but dependent lady; how he became eloquent in her presence, and silenced and put to flight another dialectic visitor; but one morning she said, in a tremulous voice, "They were to meet no more." He became restless and a wanderer. One day "a gay barouche-and-four" passed him, with a newly-married pair hastening to England; these were his English

friend and his late sweetheart; with "slight unrecognising salutation they passed me:" "the stab of false friendship and of false love" drove him wild, and he fled his country; *unrest*, he says, haunted and chased him from place to place. In relating this, he becomes a vulgar swearer *in German*.

"Full of religion, or at least of *religiosity*," as he says he has "since exhibited himself," he then became wholly "irreligious;" "doubt had darkened into unbelief," so that "for a pure moral nature, the loss of his religious belief was the loss of everything:" and yet, he adds, "perhaps at no era of his life was he more decisively the servant of goodness, the servant of God, *than even now when doubting God's existence*" (p. 98-100)! By "religion" he means "religiosity;" and as he applies that word indiscriminately to Mohammed, &c., I infer the real meaning to be "superstition" (Acts xvii. 22), or reverencing a God of your own mental forming, and not the God of the Bible, the only true God revealed in Christ (1 Cor. viii. 5, 6). And was the religion, described in pages 61 and 71, of this "religiosity" kind? Poor stuff it is—easily lost and sliding into unbelief, —*e.g.*, at the French Revolution. But he says he was never more godly than when he was godless! for to be the "servant of God" is to "walk with God," to have "godliness," and how can that be possible when you "doubt God's existence"? (Heb. xi. 6)—except it be in the sense of the devil, and all evil-doers being restrained in their course, being forced to bow and obey, and their evil being turned by God to good effects, their wrath to His praise, the curse into a blessing (Phil. ii. 10, 11; Rev. xi. 13, xv. 4; 1 Pet. ii. 12; 2 Cor. ii. 15, 16; Ps. lxxvi. 10; Neh. xiii. 2; Rom. viii. 28). Still he avers he ever had a "genuine love of truth," and in conduct "the infinite nature of duty was dimly present to me; living without God in the world, of God's light I was not utterly bereft. . . . *In my heart He was present*" (p. 100). No, emphatically no, Carlyle! God could not be present in your heart while you were "living without God" and in "unbelief of His existence;" He dwells "with him that is of a contrite and humble spirit, and trembleth at His word" (Isa. lvii. 15; lxvi. 2, *see* note, p. 61). You *may* say, "The work of the law was written in your heart and your conscience also bore witness," and you had had Christian training, and Christ "giveth light to every man that cometh into the world" (Rom. ii. 15; John i. 9). Of truthfulness and duty as between man and man, a mental or moral thing,—this may, though lop-sided, consist *without* the fear and love of God: but as to any true, spiritual, sense of obligation, this cannot be without faith in God.

Digitized by Google

He is not content with Aristotle's saying, that "the end of man is an *action* and not a *thought*;" but adds, that to "know thyself," must be translated into "*know what thou canst work at*;" and concludes with, "the fearful unbelief is *unbelief in yourself*." As to the first, the more logical process is, that thoughts and feelings lead to speech and action, "Out of the abundance of the heart the mouth speaketh" (Luke vi. 45); and he forgets his Scotch catechism, "Man's *chief end* is to glorify God (in thought, word, and deed), and to enjoy him for ever." True, "he that will do the will of God shall know of the doctrine" (John vii. 17), which implies that he must *know* the will to be able to do it. To "know what you can work at," you must "know yourself," your powers and capacities, as Carlyle had already found, for he had to study *himself* and his circumstances to know what his capability specially was (p. 74). So also in higher things than temporal, we need to search and examine ourselves (2 Cor. xiii. 5; 1 Kings viii. 38; Ps. lxxvii. 6; 1 Cor. xi. 36; 1 Pet. iv. 11; 2 Cor. x. 12, &c.) But what does he mean by "unbelief in yourself"? There is such a thing as a modest estimate of your own powers (Rom. xii. 3); we might even allow a due self-reliance, which determines to *try* to perform duty, however difficult or forbidding; but there is, too, a self-trust, a self-sufficiency, a self-conceit, which thinks itself invincible and immaculate, and will not brook the opinion or judgment of others. No fear of any "fearful" result from "unbelief in yourself;" but rather much fear from the opposite characteristic. Happy the man who has "no confidence in the flesh," and knows that his "sufficiency is of God" (Jer. xvii. 5; Phil. iii. 3; Ps. xxv. 9, cxviii. 8, cxlvi. 3, 5; Job xx. 22; Prov. xxviii. 26; 2 Cor. ii. 16, iii. 5, xii. 9).*

He proceeds—This "bitter protracted death-agony" (of unbelief either in God or in himself) lasted "through long years"—he

* A curious circumstance in connexion with such teaching occurred in June last, in the case of a man named Rodger, who was convicted in Edinburgh of "falsehood, fraud, and wilful imposition," on jewellers, and condemned to eight years' penal servitude. In the course of his defence he referred to Carlyle's teaching, and a letter from the author to the convict, dated some years before, was published, which ran thus: "Understand always that the end of man is an action, not a thought. Endeavour incessantly, with all the strength that is in you, to ascertain what—there where you are, there as you are—you can do in this world; and upon that bend your whole faculties; regarding all reveries, feelings, singular thoughts, moods, &c, as worth nothing whatever, except as they bear on that, and will help you towards that. . . . No man ever understood this universe; each man *may* understand what good and manful work it lies with him to accomplish there. 'Cheer up, there's gear to win you never saw,' so says the old song; and I can say no more to you."

Digitized by Google

lived "in a continual indefinite pining fear"—till one day in the streets of Paris the thought arose, "What *art* thou afraid of? . . . Let it come, then, I will meet it and defy it"—he wished the arch-devil himself to rise, that he might tell him a little of his mind: the devil, he says, said to him, "Thou art fatherless, outcast, and the universe is mine," to which his whole "*me*" now made answer, "I am not thine, but *free*, and *for ever hate thee.*" He concludes, "It is from this hour that I incline to date my spiritual new birth" (pp. 102, 103). A grin, sardonic, must have run through the lower courts at this defiance, and this idea of "spiritual new birth." It is a kind of semi-blasphemy to make light of the devil; it is Burns' way of treating Satan as half real and half imaginary, a kind of *malicious bogle;* the Scripture view is very different of the great "adversary," and of "spiritualities and powers," "the god of this world," who "had the power of death," in whom "the whole world lieth in wickedness." I suppose it quite consists with hell and its spirit, the place and the feelings there prevalent, to *hate* and *defy* Satan. "Yet Michael the archangel, when contending with the devil, durst not bring against him a railing accusation, but said, "The Lord rebuke thee" (Jude 9). If you wish to learn more of the "depths of Satan," and of the "liberty wherewith Christ doth make us free," and worketh "fruits of righteousness" out of us, consult, besides the passages quoted in notes pp. 71 and 73, the following—Matt. xiii. 39; Luke viii. 12, x. 18, 19; John vi. 70, viii. 44, xii. 31, xiii. 2, xiv. 30; Acts v. 3, x. 38, xix. 15, 16; Rom. xvi. 20; 1 Cor. x. 20; 2 Cor. iv. 3, 4, xi. 4, Eph. ii. 2, 3, iv. 27, vi. 11, 12; 2 Thess. ii. 9; 1 Tim. iii. 6, 7, iv. 1; Heb. ii. 14; Jas. ii. 19, iv. 7, &c.

But, notwithstanding his "spiritual new birth," he was troubled with "unrest" still; yet he thinks his wanderings and meditations were fruitful—"for the matter of spiritual culture, if for nothing else, perhaps few periods of his life were richer than this"—to prove which he again talks blasphemously, or vulgarly, in German—and says he had arrived at the point of "*indifference*" (pp. 111, 112). Episodically, he tells how he kept a Russian smuggler at bay with a horse-pistol; to which he afterwards refers as proof that he did not share the Peace Society's principles. He proceeds: "The God-given mandate, 'work thou in well-doing,' must burn forth in our conduct a visible acted gospel of freedom;" and he now thinks his "shadow-hunted pilgrimings," before the turning-point in the streets of Paris, "were but some purifying temptations in the wilderness." The mandate and work of

Digitized by Google

God is to "believe on Him whom He hath sent" (John vi. 28, 29), upon which will surely follow *true* well-doing, "every good word and work" of faith; for "the love of Christ will constrain" believers to this, and to "commit the keeping of their souls to Him in *well-doing*, as unto a faithful Creator" (2 Cor. ix. 8; 1 Thess. iii. 12, 13; 2 Thess. ii. 16, 17; Titus ii. 11-14; Heb. xiii. 20, 21; 2 Cor. v. 14; 1 Peter iv. 19; Eph. ii. 10); and then their reflected "light will *so* shine before men as to glorify their Father," and they will prove themselves to be living "epistles of Christ, written by the Spirit of the living God, known and read of all men" (Matt. v. 16; 2 Cor. iii. 3). The life of Christ is the only "visible acted gospel of freedom;" and we can but be witnesses thereto, and of the "begetting" and "saving" power of the "gospel of Christ, and of the grace of God" (Acts xx. 24; Rom. i. 16; 1 Cor. iv. 15; Eph. i. 13). Such a witness would never compare certain wild "pilgrimings" to our blessed Lord's "temptation in the wilderness."

At last, as he lay in that centre of indifference, "the heavy dreams rolled gradually away, and I awoke to a new heaven and a new earth. The first preliminary moral act, *annihilation* of *self*, had been happily accomplished, and my mind's eyes were now unsealed and its hands ungyved." Now he felt as on serene mountain-tops, and exclaims, "O nature, art thou not the living garment of God?—O heavens, is it in very deed *He* that ever speaks through thee, that lives and loves in thee, that lives and loves in *me*. Foreshadows, call them rather fore-splendours, of that truth . . . . (what?) fell mysteriously over my soul . . . . that Evangel—the universe is . . . . godlike, and my Father's. With other eyes, too, could I now look upon my fellow-men with an infinite love, an infinite pity . . . . O my brother, my brother, why cannot I shelter thee in my bosom, and wipe away all tears from thy eyes? . . . . Man, even for his sufferings and his sins, I now first named him, brother. Thus," he exclaims, "was I standing in the porch of that 'sanctuary of sorrow;' by strange steep ways had I too been guided thither; and ere long its sacred gates would open, and the 'divine depth of sorrow' lie disclosed to me" (pp. 114, 115).

All this sounds like a mixture of Scripture language, with Oriental exaggeration of mere sentiment. Carlyle's "new heaven and new earth" does not appear to be that "wherein dwelleth righteousness," nor that "all things had become new to him," by reason of his being a "new creature (creation) in Christ Jesus" (2 Pet. iii. 13; Rev. xxi. 1, 5; 2 Cor. v. 17; Eph. iv. 23, 24; 1 Cor. v. 7, &c.) Probably he merely means that

Digitized by Google

fresh scenes and bracing air had reinvigorated his nervous system, and made him feel rather exhilarated, and kindly toward nature and to man. Nature is God's "handiwork," and the heavens "declare His glory," but "as a vesture they shall be folded up, be changed, and perish" (Heb. i. 10, &c.); such things are not the "living garment of God," who is clothed with "righteousness and salvation, majesty and honour" (Isa. xi. 5, lix. 17, lxi. 10, Job xxix. 14; Ps. xcvii. 2, civ. 1); nor does He "live and love in nature," but He "dwells with the humble spirit," and makes His "abode" with him who loves Jesus, and abides in Him (John xiv. 23, xv. 4, &c.; Isa. lvii. 15; Rom. viii. 9, 11; Eph. iii. 17; 2 Cor. vi. 16, &c.; John vi. 56; 1 John iv. 12-16). Such an one first gives himself to the Lord, and then to his fellow-sinners for the Lord's sake (2 Cor. viii. 5, &c.); in doing so he does not "annihilate" himself, but realises himself more and more in Christ, in his duties and loving service to his Lord, who "opens the eyes of his understanding" to "know all things" (Luke xxiv. 44; Eph. i. 18; 1 John ii. 20, v. 20). Only such an one, "born of the Spirit," "quickened together with Christ," "led by the Spirit," "one with the Son of God," "having the Spirit of Christ," and the "spirit of adoption," can call God his Father, and know, "by faith, that the worlds were (not 'godlike,' but) were framed by the Word of God" (John i. 13, iii. 3, &c.; Eph. ii. 5-22; Rom. viii. 1, 9, 14-17; Gal. iv. 5-7; John xvii. 21, 23; Heb. xi. 3; Col. i. 16, 17). It is true that God, as Creator, is the "Father of spirits," of fallen angels as well as of men; but no sinner, any more than devils, can claim Him as "my Father," as Jesus did, except he be "in Christ Jesus our Lord," "of whom the whole family in heaven and earth is named," as one of His "brethren," "begotten" in Him, and as having been "made nigh by the blood of Christ," and having "received the atonement" he can look to God as his reconciled Father (John xx. 17; Luke viii. 21; Matt. xi. 27; John xvi. 27; Rom. viii. 29; 1 Cor. iv. 15; 2 Cor. v. 18, 19; Eph. i. 22, 23, iii. 11, 14, 15, iv. 6, 15; Heb. ii. 10, 11, xii. 7; Col. ii. 19; 1 John i. 3, 15, 23, 24, iv. 7, ii. 24, v. 1, 4, 18; 2 John 9; 1 John iii. 12; Eph. ii. 13; Rom. 5. 11). Can you *so* call God your Father, Carlyle? If so, not only is it your Father's universe, but yours too; for "if the Spirit of God dwell in you, all things are yours, &c." (1 Cor. iii. 16, 21-23). If so, you need not be moaning over your brother-sinner, and wish to shelter him in *your* bosom and wipe away his tears, but bring him to the Saviour of sinners, who is a "friend that sticketh closer than a brother," whose love and pity is infinite

Digitized by Google

(though yours can't be), and who is both able and willing (while you are not) to "gather them under His wings," and to "save them to the uttermost," and for ever "wipe away all tears from their eyes"—who "once suffered for sins, the *just for* the *unjust*, that He might bring us to God" (Prov. xviii. 24; Isa. lxiii. 9; Ps. ciii. 13; Jas. v. 11; Luke xiii. 34, xix. 41; 1 Tim. ii. 4; 2 Pet. iii. 9; Heb. vii. 25; Rev. vii. 17, xxi. 4; 1 Pet. iii. 18). If so, you would not talk in a mystical romantic way about sorrow, but in a practical way feel for fellow-sinners, as Moses, Abraham, David, or Paul did, who became "all things to all men, that he might by all means save some." And while looking at the unsurpassed griefs of "the man of sorrows," whom you by your sins have "pierced," you will "mourn on account of your sins," and quit them, and tell your fellow-men "what the Lord had done for your soul" (Exod. xxxii. 32; Gen. xviii. 32; 2 Sam. xxiv. 17; Jer. ix. 1; Phil. iii. 18; 1 Cor. ix. 19-22, &c.)

Carlyle goes on to say that *now* he saw "the *knot* that had been strangling him, and straightway could unfasten it, and was *free;*" it was "the Origin of Evil, a vain interminable controversy which arises in every soul." He put an end to it thus: "Man's unhappiness comes of his greatness; it is because there is an Infinite in him (!) which he cannot quite bury under the Finite"—"he can't possess *all*, therefore he is disappointed, unhappy"—"always there is a black spot in our sunshine, it is even the *shadow* of *ourselves:*" he concludes, "It is only with Renunciation that Life, properly speaking, can be said to begin, close thy Byron, open thy Goethe (!)"—then in ecstasy, he cries, "I see a glimpse of it! there is in man a Higher than love of happiness; he can do without happiness, and instead thereof find Blessedness." For this God-inspired doctrine "of the God-like that is in man,—and how in the God-like only has he strength and freedom,"—this *Higher*, he says, have sages and martyrs preached and suffered for—"the *self* in thee needed to be annihilated" (*see* note on p. 114)—he exclaims, "borne aloft into the azure of Eternity: Love not pleasure, love God—this is the *everlasting yea* wherein all contradiction is solved, wherein whoso walks and works it is well with him" (pp. 116, 117).

What does the man mean by this rhapsody? An Oriental might use such a "cloud of words without meaning"—but for a sober Scotchman! fancy such a man being "strangled!" with the thought of the "origin of evil!" I suppose the author borrows it from the Germans, perhaps from Goethe, to whom he commends us. Thus Ernest Luthardt recently writes,

Digitized by Google

"Whence comes evil? whence comes pain? It may be said all religions are attempts to solve this problem. The theme of the Indian Vedas is the fact of *evil;* the origin of the Budha religion is the *sorrow* of earthly existence; the latest philosophy of our age is that of Schopenhauar of Frankfort: he is constantly engaged on the question of *evil,* his theme is the *sorrow* of life. Witnesses to the *dominion of death* surround us on all sides—throughout the realm of *nature,* and of *history* too, in perished cities and nations, and in the perishing individual man." But for practical purposes, for practical Englishmen or Scotchmen, the fact that *evil is here,* in us, and around us, is enough to engage our efforts to overcome it. And how is this to be done?—even as the Bible, in a few words, reveals the "origin of evil" (so far as it concerns us to know), so it teaches us how to "overcome evil with good," lies with truth, the Father of Lies, the devil, by Him who is "the life and truth," and who came "to destroy the works of the devil"—*see* note, p. 102 (Gen. iii.; Rom. v. 12, xvi. 20, xii. 1, to end; Jas. i. 12-15; Heb. ii. 14, 15; 1 John iii. 8, v. 4, 5; John xvi. 33). To talk of "man's *un*happiness coming from his *greatness,*" is like asserting the converse, that "his happiness must come from his littleness"—well, "he that humbleth himself shall be exalted" (Luke xiv. 11), and fancied greatness or pride is at the root of most unhappiness, which implies again that man's *great sinfulness* is the cause of all his unhappiness, "the sting of death is sin;" and hence you may say the "black spot" is the shadow of our *sinful* selves (1 Cor. xv. 55, 56; Ezek. xviii. 20; Eph. ii. 1; Rom. vii. 24; Isa. lix. 2). To know the sinfulness of man, read the long story of his earthly life, read Shakespeare, read your own heart, under the light of God's Word, and especially of the cross of Christ (2 Cor. v. 14; Col. i. 20). But what a wizard to send us to as Goethe, to exorcise our sinfulness and unhappiness! and what a "reconciliation and life" such a one can give us! But can he thus trifle while sin and sorrow and death are around? What separates between us and God? it is SIN (Gen. iv. 7; Isa. lix. 2); and our sinful nature makes us enemies of God (Rom. viii. 7, v. 10-21; Jas. iv. 4); and who removes the enmity and reconciles us to God? only Christ Jesus our Lord (2 Cor. v. 18-21; Eph. ii. 15-22; Col. i. 20-22; Heb. ii. 17). He is both our *Reconciliation,* and our *Life,* for He quickens and also continues the life He gives (John v. 21, 25, 26, 40, vi. 33, 47-58, xi. 25, xiv. 19, xx. 31; Rom. vi. 8, 11, xiv. 8; 2 Cor. iv. 10, v. 15, xiii. 4; Gal. ii. 20; Phil. i. 21; Col. iii. 3, 4; 1 Thess. v. 10; 1 John iv. 9, v. 11, 12, 20). As to doing "without happiness" by

Digitized by Google

finding "blessedness"—it is true, if Carlyle means exchanging mere earthly gratifications for heavenly, sensual for spiritual happiness. Happy and blessed are the people "whose God is the Lord," whose "transgression is forgiven, whose sin is covered," who are "turned away from their iniquities," who "trust" and "hope" in the Lord, and "fear" Him and "do His commandments," who "not having seen, believe in Christ," and are "persecuted and hated for righteousness' and Christ's sake," who "endure temptation" and whom "the Lord chasteneth," who are "found watching at the coming of the Lord," who have "part in the first resurrection," and are "called to the marriage-supper of the Lamb." Such is God's view of happiness. These point to some of the "spiritual blessings in the heavenlies in Christ," which come from the "ever-blessed God," who "commandeth the blessing, even life for evermore," upon those who seek it of Him (Ps. cxliv. 15, xxxii. 1; Acts iii. 26; Ps. ii. 12, cxlvi. 5, cxii. 1; Rev. xxii. 14; John xx. 29; Matt. v. 2-12; Jas. i. 12; Ps. xciv. 12; Luke xii. 37; Rev. xiv. 13, xx. 6, xix. 9; Eph. i. 3; Ps. cxxxiii. 3). Surely, Carlyle, these are blessings "which make rich and add no sorrow," and which will make happy and blessed for both earth and heaven, for "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (Prov. x. 22; 1 Tim. iv. 8). Then we have seen sufficiently (note on p. 61 and above) that there is nothing "godlike" in man, but that the very reverse is the "God-inspired doctrine," viz., that he is like "his father the devil" (John viii. 44), until he is "born again" and "Christ be formed in him the hope of glory" (Gal. iv. 19; Col. i. 27, 28); in and through whom man finds both "strength and freedom" (Phil. iv. 13; John viii. 36)—who, the Son of God, Jesus Christ, is the true "yea and amen of all the promises and blessings of God"—and in whom is no contradiction at all (2 Cor. i. 20; Jas. i. 17); "to win whom and be found in Him," will make us not ashamed or confounded, and it will be well for us indeed (Phil. iii. 8, 9). But why shrink from plain scriptural statements of these things? why use Bible language in some strange sense or semi-heathenish Christian thought? "The pity of it, Carlyle! O Carlyle, the pity of it!" that you, who have been trained from childhood with the Bible in your hand, should so drivel around and about its precious truths, but will not manfully grapple with and state them, and what your views are respecting them!

The author goes on to admit that he uttered "nebulous disquisitions on religion;" yet he fondly thinks they were "not without bursts of splendour;" tells Voltaire to "shut thy sweet

Digitized by Google

voice, for the task appointed thee seems finished:" and proceeds—"The *worship of sorrow!* . . . *feel* it in thy *heart*, and then say whether it is of God! this (feeling) is Belief; all else is Opinion! . . . One Bible I know, of whose plenary inspiration doubt is not so much as possible; nay, with my own eyes I saw the God's hand writing it: (what? the above *feeling?*) thereof all other Bibles are but leaves." He adds, "The hour of Spiritual Enfranchisement is even this, when your Ideal world becomes revealed. . . . The situation that has not its Duty, its Ideal, was never yet occupied by man; yes, here in this . . . . Actual . . . . is thy Ideal, work it out therefrom, and working, believe, live, be free! Fool! the Ideal is in thyself, the impediment too is in thyself; thy Condition is but the stuff thou art to shape that Ideal out of." "I too could now say to myself, Be no longer a chaos but a world, or even a worldkin! Produce! produce! . . . whatsoever thy hand findeth to do, do it with thy whole might; work while it is called to-day, for the night cometh wherein no man can work" (pp. 118-120).

This is beyond me! Carlyle's "worship of sorrow" (*see* note on p. 114) is as curious as Comte's worship of a calendar of dead and perished literary and scientific saints! Assuredly such "worship" is not of God (Col. ii. 18, 23). And to prove whether the "*feeling* of sorrow" is of God, you need to know whether it is "with hope" and "godly sorrow that worketh repentance to salvation;" or whether it is "the sorrow of the world which worketh death" (2 Cor. vii. 10; 1 Thess. iv. 13). And as to any "feeling" being equivalent to "belief," we know that in mental operations, belief of facts produces feelings, and that implies *knowledge* of facts (and opinions or judgments) which produces belief: but if Carlyle means Bible or spiritual faith, we know that such "faith is the gift of God," and involves spiritual knowledge, and in its all-inclusive sense is a life, "a life of faith in the Son of God" (Eph. ii. 8; Heb. xii. 2, xi. 1, vi. 11, x. 22; Col. i. 9, ii. 2; 2 Tim. ii. 7; Eph. iv. 13-18; 2 Pet. i. 1-8; 1 John ii. 20; Gal. ii. 20; Col. iii. 3, 4; 1 John v. 12). He before dated his "spiritual new birth" from the hour when he "defied" and "hated" the devil (p. 102); he now dates his "spiritual enfranchisement" from the "hour when his ideal world was revealed," by which he seems to mean when he saw his "duty" in "actual" life and did it, then he says he "lived" and was "free," and so he bursts out, "work, work!" "produce, produce!" In all this he means not, nor seems to have the least idea of, true spiritual freedom and work (notes on pp. 103, 116). But what's the

Digitized by Google

use of mere mental or moral freedom or work, without the "spirit of life" in it? Since that which is "without faith is sin," as it is without any regard to God, and seeing that "that which is born of the flesh is flesh, and he that soweth to his flesh shall of the flesh reap corruption; but that which is born of the Spirit is spirit, and he that soweth to the Spirit shall of the Spirit reap life everlasting" (John iii. 6; Gal. vi. 8). Of what avail is "faithfulness to duty," if it is not faithfulness *to the Lord* in duty? (notes on pp. 61, 70, 100). What would you think of the child who performed all required duties, but without love or the slightest wish to please the parent? Let us "serve the living God," being "not slothful in business, but fervent in spirit, *serving the Lord*," and then He will count our work and labour as "done unto him," and will say to us, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Heb. ix. 14, xi. 6; Rom. xii. 1-21, xiii. 7-14; Matt. xxv. 23, 40, xxiv. 45, 46; Luke xvi. 10, 13; Eph. vi. 5-8; Rom. xiv. 18, 23, vii. 6; Col. iii. 17, 23, 24; 1 Cor. vii. 22, 23, xv. 58; Rev. ii. 3).

In the concluding chapter of this Second Book the author says he had passed through Growth (note, p. 61); Entanglement (2 Pet. ii. 20; Gal. v. 1; 2 Tim. ii. 4); Unbelief (note, p. 70); and almost Reprobation (Rom. i. 28; 2 Tim. iii. 8; Titus i. 16; 2 Cor. xiii. 5; Heb. vi. 6), into a certain clearer state of . . . . *Conversion*. And he proceeds—"Rejoice that such a word as conversion, signifying such a thing (what?) has come to light in our modern era, though hidden from the wisest ancients. The old world knew nothing of conversion; instead of an Ecce Homo they had only some *choice of Hercules*. It was a new-attained progress in the moral development of man; hereby has the Highest come home to the bosoms of the most limited; what to Plato was but an hallucination, and to Socrates a chimera, is now clear and certain to your Zinzendorfs, Wesleys," &c. "It is here, then," he says, that his "spiritual *majority* commences, and we are henceforth to see him work in well-doing with the spirit and clear aims of a man" (pp. 120, 121). But after all, he does not tell us what *conversion* signifies. From the Bible we learn it means "turning a sinner from the error of his ways," turning from sin to holiness, "turning to the Lord," "turning from darkness to light, and from the power of Satan to God;" briefly it includes repentance and obtaining of salvation from sin, and Satan, and hell, spiritual quickening, the new birth, the life of faith in Christ Jesus, wrought by the Holy Spirit of God (Matt. xiii. 15, xviii. 3; Luke xiii. 3; xxii.

Digitized by Google

32; Mark iv. 12; John xii. 40; Acts v. 31, iii. 19, xv. 3, xvii. 30, xxvi. 18, 20, xxviii. 27; Col. i. 13; Eph. ii. 1, 5-22; Ps. xix. 7, li. 13, lxxxv. 4, lxxx. 3; Isa. i. 27, vi. 10; Jer. xxxi. 18; Lam. v. 21; 2 Cor. vii. 10; 2 Tim. ii. 25; Jas. v. 19, 20; Jude 15). *This* spiritual conversion is as old as Adam and Abel, when they confessed their sins and turned to God, pleading through the typical sacrifice, "the blood of Jesus Christ, which cleanseth from all sin." It is to the pity of Plato and Socrates if they did not know it from the old prophets of Israel, and obtain its reality for themselves from the God of Israel. Oh, that your utterances, Carlyle, showed that you have got it, and that you have indeed entered true "spiritual majority," or the "full stature of a man in Christ" (1 Cor. iii. 1; 2 Cor. xii. 2; Eph. iv. 13, 14). The first step to its acquisition for you and all of us is to "behold the Lamb of God that taketh away the sin of the world" (John i. 29); and then to continue "looking unto Jesus, the author and finisher of our faith" (Heb. xii. 2).

We have seen what Carlyle's "spiritual new birth," "spiritual enfranchisement," and "spiritual majority" are; tried by the Word of God, they seem but "fushionless" things, as the Scotch say. In concluding this autobiographical part, he congratulates himself that "writings of mine have fallen into the mighty seed-field of Opinion; fruits of my sowing gratifyingly meet me here and there; I thank the heavens that I have now found my calling:" and concludes, "The man is not what he *did*, but what he *became*" (p. 121; *see* notes on "Belief" and "Work," pp. 114, 118). However, the main question is, What "seed" and what "fruit" have you sown and grown? is it "nothing against the truth, but *for* the truth?" (2 Cor. xiii. 8; Isa. viii. 20); for, after all, it is not what you, or I, or any man may think of your writings, but "every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. iii. 12-15; Phil. iii. 14; Eph. iv. 1).

Book III., of 56 pages, contains many "queer," or "nebulous" sayings about religion. "Outward religion originates by Society, ... where two or three are gathered together; . . . society becomes possible by religion" (p. 131). Curiously, he omits the pith of the quotation: "In my name," said Jesus; "gathered together in my name, there am I in the midst of them" (Matt. xviii. 20); herein is the spirit and life of religion; wanting this *presence* there is no religion. Again he says, "The universe is but one vast symbol of God (note on p. 114)

Digitized by Google

—man too—as men stood at this stage of culture or the other, and could worse or better body forth the godlike (note on p. 116). If thou wert to ask to what height man has carried it in this manner, look on our divinest symbol: on Jesus of Nazareth, His life and biography, and what followed therefrom. Higher has the human thought not yet reached; this is Christianity and Christendom; a symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into, and anew made manifest" (137). Passing over this mysticism, what could have put it into the author's mind that our blessed Lord was a "symbol?" that He who is the "Truth" itself and the "Life" itself, could be a mere "symbol" of them? that He who is ever "God over all, blessed for ever," is a "symbol" of God? If it be not madness to speak thus, it is awful blasphemy. (1 Tim. iii. 16; Matt. i. 23; Isa. ix. 6; Luke ii. 11; Col. ii. 9, i. 16, 17; John i. 1 to iv. 33; Heb. i. to xiv.; Phil. ii. 6, 10, 11; Col. i. 16, 17; Rom. xiv. 7-12, x. 12; Acts x. 36, 42, 43; Eph. i. 21, 22; John viii. 58; Gen. xxxv. 9-15, xlviii. 3, 15, 16; Prov. viii. 14-36; Phil. iii. 20, 21; Ps. xvii. 15; Col. iii. 3, 4, 10, 11; Eph. ii. 18-22; John xx. 28; Isa. xxv. 1; Rev. xv. 3, 4; Rom. ix. 5; Mat. xxviii. 19, 20; Isa. lxiii. 1, 16; Heb. ii. 3, 10; 1 John v. 20; Rev. i. 4-8, 11; xxi. 3-7, 22-23; xxii. 1, 3, 7, 12-14, 20.)

The author proceeds to tell "Literates" that their thoughts will "never die" (Eccles. ix. 5, 6, 10; Job xiv. 19-21; Isa. lxiii. 16; Ps. cxlvi. 4; 1 Cor. ii. 6; xiii. 8); however, that will be far from a comforting thought to many; but he goes on to assure them they are "encompassed and spiritually embraced by a cloud of witnesses and brothers, and there is a living literal (literary) *Communion of Saints,* wide as the world itself, and as the history of the world" (p. 151); their *Religion* is in *Literature,* a Church homiletic, and even a Liturgy—"and knowest thou no prophet? . . . . none to whom the godlike had revealed itself, ... and by him been again prophetically revealed; in whose inspired melody . . . . man's life again begins . . . . to be divine? Knowest thou none such? I know him, and name him Goethe" (see note on p. 116). But where the "Temple," the "Psalm worship," the "ministering Priest?" "Be of comfort! thou art not alone, if thou have faith; spake we not of a Communion of Saints . . . . embracing thee, so thou be worthy? . . . Their heroic sufferings rise up melodiously together to heaven out of all lands, and out of all times; . . . their heroic actions also as a boundless everlasting Psalm of triumph: . . . . Is not the Universe a symbol of the Godlike, ... is not Immensity a Temple; is not man's

Digitized by Google

history a perpetual Evangel? Listen, ... and thou wilt ever, as of old, hear the morning stars sing together" (p. 155).

What a grotesque travesty is this of Scripture truths! It again reminds one of Comte's Dead Saints' Calendar * (see note, p. 118). It is said that Satan cannot originate a thought, and therefore in all his lies he perverts existing original truth, *e.g.* Gen. ii. 1, 4, 5; Matt. iv. 6, etc.; and using human instrumentality (the cleverer the better, and some who are conscious of the fabrication), he utters his lies to deceive and mislead the world (2 Cor. ii. 11; Eph. vi. 11; 2 Thess. ii. 8-12; Rev. xx. 2, 3, 8-10). So, finding from the 11th and 12th of Hebrews that there is a spiritual communion of redeemed ones with God and the holy angels thus described, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling," &c.—I say, finding that there is a true communion "by one Spirit" of the "members of Christ's body" one with another, and with their Head (of whom, *i.e.* Christ, "the whole family in heaven and earth is named"), and whom "He is not ashamed to call brethren" (Eph. iii. 15; Heb. ii. 11; Rom. xii. 5; 1 Cor. xii. 12, 13, 26, 27; Eph. i. 22, 23, iv. 15, v. 29, 30; Col. ii. 19), and that they all have a community in suffering too, even as they possess, "in the unity of the Spirit," "one faith, one baptism, one Lord, one God and Father of all, and through all and in all" (Eph. iv. 3-6; Heb. ii. 18; Phil. iii. 10; Col. i. 24; 2 Tim. iii. 12), —seeing that these things are so, and "cannot be moved," up goes the mimicry of the spiritual, to turn off attention from the true and real, by some counterfeits and imitations, which shall suffice to satisfy the natural heart, living and moving as it does in a lower sphere of things than the spiritual, and having no sympathy with or discernment of heavenly things † (1 Cor. ii.

* I do not mean to imply that Carlyle approves of poor Comte's peculiar views, although there is a similarity in their tendency to "hero-worship;" doubtless he repudiates the man's teachings as much as Professor Huxley does Comte's scientific knowledge. We may leave the upholders of the latter, Mill and Lewes, to fight it out with Whewell and Huxley (and I suppose Tyndall too) on this question.

† So much does this mimicry prevail in the current literature, that instructive discourses might be preached, by contrasting the plagiarisms with the truths of the Bible, as well as generally, by contrasting the current sentiments and opinions of the world for the guidance of life, with the precepts and examples given us in the "oracles of God."

Digitized by Google

12-16). Hence we are to have a literary and scientific "communion of saints!" and a "religion in literature!" and a "faith in yourself!" and a "perpetual evangel in the history of man, his heroic sufferings and heroic actions!" nay, more, "a temple in immensity!" and a "prophet and priest, even Goethe!"

Carlyle says of Miracles, that the man who says it is a violation of the law of nature is like the little fish which knows every movement in its little creek, but knows nothing of the ocean movements which occasion them, and which may from time to time overset and reverse the little creek movements (p. 157), which is "no that bad," as the Scotch say; but he might have added, that as the fish would be still more in the dark as to the cause of changes which the *will* of *man* might make in his pool, so may the foolish physicist be utterly ignorant of the Spiritual Personal Power, "by whom all things consist," who "upholds all things by the word of his power," and who "does according to His will in the army of heaven and among the inhabitants of the earth" (Col. i. 16, 17; Heb. i. 2, 3; John i. 4; 1 Cor. viii. 6; Rom. xi. 36; Rev. iv. 11; Dan. iv. 35).

Characteristically, and in perfect keeping with the rest of the book, the author finishes his work with the following "nebulosity:" "It is a simple *scientific fact,* we start out of *Nothingness,* take figure (a body), ... a shadow-system gathered round our *Me,* in which, through some moments or years, the Divine Essence (the *me?*) is to be revealed in the Flesh. . . . . So has it been from the beginning, so will it be to the end; generation after generation takes to itself the form of a Body, and forth-issuing from Cimmerian night, on Heaven's mission appears, . . . and then the Heaven-sent is recalled, his earthly vesture falls away, and soon even to sense becomes a vanished shadow. . . . . Thus, like a God-created, fire-breathing spirit-host, we emerge from the *Inane;* haste stormfully across the astonished Earth, then plunge again into the Inane. . . . . The last rear of the host will read traces of the earliest van. But whence? O Heaven, Whither? Sense knows not; *Faith knows not;* only that it is through mystery to mystery, from God to God—'We *are such stuff* as dreams are made of, and our little life is rounded with a sleep?'" (Pp. 162-3.)*

* Only last month the newspapers published a letter, headed "Thomas Carlyle on a Future State." It was written twenty years ago, to a young lady perplexed and inquiring. He says:—"The question that perplexes you is one that no man can answer. You may console yourself by reflecting that it is by its own nature *insoluble* to human natures—that what human creatures have to do with such a question is to get it well put to rest, suppressed, if

Digitized by Google

How science would laugh at his "scientific fact!" So he ends as he began, "life is but a dreaming and somnambulism:" and his God is after all a mere abstraction, the "Inane," a "Mystery!" As to the "whence" and "whither" of man, it is true that sense and science do not and were never meant to know what "by faith we understand;" but he need not speak for Faith; the Faith that cometh from God does know very clearly the *why*, the *whence*, and the *whither* of man. We shall here refer again (as already done in notes on another "thinking man's" writings) to some of the intimations given by God in His Word to the "man of faith" regarding man's origin, preservation, and destiny. See such passages as Gen. i. 26 to end; ii. 15-17; Ps. cii. 18; Isa. xliii. 1, 7, 21; Micah vi. 8; Eph. ii. 10, iii. 9, iv. 24; Col. i. 16, iii. 10; Rev. iv. 11; Ps. cxlvii. 11; Rom. i. 25; 1 Pet. iv. 19; John i. 10, 11; Isa. i. 3; Hos. viii. 14; Isa. xvii. 7, xliv. 21, 24, li. 13; Deut. xxxii. 18; Jer. xiii. 11; Rev. xiv. 7; Rom. iii. 23, xi. 36; 1 Cor. x. 31; Eccles. xii. 13; 2 Tim. iii. 15-17; Phil. iv. 4; Titus ii. 11 to end: and such as Job. xiv. 14, 15, xix. 25-27; Eccles. xii. 7; Heb. ix. 27, 28; 1 Cor. xv. 42-58; John v. 28, 29; 1 Thess. iv. 13, to end; Rom. viii. 17; John iii. 16, xiv. 2, 3, xvii. 24; Rev. vii. 15, xxi. 4.

One final remark, and I have done with Carlyle. In attempting to read some of his other writings, I was stopped by finding poisonous "plums" abounding in his very first lecture on "Heroes and Hero Worship." He seems to have introduced into

not answered, that so their life and its duties may be attended to without impediment from it. . . . . Consequences good and evil, blessed and accursed, it is very clear do follow from all actions here below, and prolong and propagate, and spread themselves into the infinite, or beyond our calculation and conception; but whether the notion of *reward* and *penalty* be not, on the whole, rather a *human* one, transferred to that immense divine fact (of consequences?), has been doubtful to many. Add this consideration, which the best philosophy teaches us, 'that the very *consequences* (not to speak of the *penalties* at all) of *evil* actions die away and become abolished, long before eternity ends (?); that it is only the consequences of *good* actions that are *eternal*—for these are in harmony with the laws of this universe, and add themselves to it, and co-operate with it for ever; while all that is in *disharmony* with it must necessarily be without continuance, and soon fall dead.'" What reasoning! What an answer to an anxious soul! Why, even a physicist holds that sequences never end, and would say that "everlasting life" must have its co-relative of "everlasting death." It is very pleasant to think of the former, but not so of the latter; therefore "suppress" *that!* But what awful presumption to attempt to answer such a question, or to put it off, independently of the Word of God (Gal. vi. 7, 8; Hos. viii. 7; John iii. 16, 36; viii. 24; 2 Thess. i. 9; Matt. xxv. 46; Rev. xx. 10-15). Carlyle, was there no "Teacher come from God" to whom you could refer the young inquirer? Alas! for lost opportunities of doing good. Oh, that you could repair the past! oh, that you would now recall such teachings!

Digitized by Google

English literature a jargon of Biblical terms, with a twist of meaning all his own (or borrowed from some horrible Hegelian "inventions" (Eccles. vii. 29; Ps. xcix. 8); so that, "following our leader," many of the writings of the day contain such abortive attempts at secularising or rather semi-heathenising the spiritual truth of God's Holy Word, as to incline one to laugh at the tricks of men, were there not such momentous issues connected therewith. Such perversions of truth remind one of the story of the fish which, from their crystal vase, judged of the courtesies of human life which they witnessed as being like to their own gambollings in their watery sphere; so man, without "spiritual discernment," judges of "spiritual things" from the lower and denser medium of his own mental imaginings and conceptions, and hence errs perpetually; he must first be "taught of God," and needs to come to and learn from the Lord Jesus Christ, "Teacher come from God" (John iii. 2, vi. 45; xiv. 26; Ps. cxix. 18, etc.; Eph. iv. 21).

E. E.

Art. II.—NOTES ON EPHESIANS.

CHAP. i. 18. *The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.*

The revelation which the apostle prayed might be vouchsafed to the Ephesians was not any fanatical possession. It was to be based on knowledge. "This knowledge," says Henry, "is first in the understanding." Their affections had been quickened. They had got a sight of Jesus, and they had frankly, fully, and at once put their trust in Him. "In whom ye also trusted." This, however, is but the first step. There is far more behind. This is a glimpse of the glory. To the patient explorer, the mystery of godliness, which is great, will yield constantly-increasing results. "Those who have their eyes opened, and have some understanding in the things of God, have need to be more and more enlightened, and to have their knowledge more clear, and distinct, and experimental. Christians should not think it enough to have warm affections, but they should labour to have clear understandings; they should be ambitious of being knowing Christians, and judicious Christians." This Paul seeks for the Ephesians, and his prayer, so

Digitized by Google

put, is an indication to them what to seek for themselves; and it is, moreover, an authoritative command to seek it. If the apostle was asking this knowledge for them, it was their imperative duty to be themselves striving to get it.

The Greek is, "having the eyes of your heart enlightened." And it has been pointed out that the word "enlightened" has the double meaning of "enlightening and enlivening." So that the knowledge which gave clear insight into the things of God is represented as giving a correlative enlivening, or joyous acceptance of the revelation; and we are told by scholars that the construction of the whole passage shows that this "enlightening" is a condition of the gift of the Holy Spirit spoken of in the previous gift. The gift of the Holy Spirit and the enlightening are not two gifts. The Spirit enlightens; and if you have got the gift of the Spirit, you have got also the enlightening, or the capability of being enlightened, and the commencement of the process, which will go on through all time, if not through all eternity.

What is enlightened? The eyes of your understanding. The Greek is, the eye of your *heart.* "The expression is somewhat unusual. The word translated 'heart' is in Scripture the very core and centre of life, where the intelligence has its post of observation, where the stores of experience are laid up, and the thoughts have their fountain. Thus the *eyes of the heart* would be those pointed at in Matt. vi. 22, 23—that inner eye of the heart through which light is poured in on its own purposes and motives, and it looks out and perceives and judges things spiritual: the eye, as in nature, being both receptive and contemplative of the light."

Then follows an enumeration of things regarding which he desires that they should receive this illumination. That ye may know:

1st, *What is the hope of His calling. What,* meaning evidently everything about this hope—not quality only, nor quantity only, but both—"all categories under which the things mentioned can be contemplated." He prays that they may understand all about this hope of His calling, that is, what the hope is, and what are the characteristics of it. His calling—the calling wherewith He hath called us. He has called believers out of the world. He requires them to put away present and appreciated objects of desire, and to exchange these for other objects which are not present, not seen, not tangible now, but the future perfect enjoyment of which He has promised. The hope of His calling, then, includes the patient and expectant waiting for, in the assured confidence of

Digitized by Google

receiving, these promised things; and it is obvious, that to make such a waiting satisfying, a clear and comprehensive knowledge of the ground of the hope and its objects is indispensable. "Those who deal with God deal upon trust, and it is a desirable thing to know what this hope of our calling is: that is, to have such an acquaintance with the immense privileges of God's people, and the expectation they have from God, and with respect to the heavenly world, as to be quickened thereby to the utmost diligence and patience in the Christian course. We ought," says this practical commentator, "to labour after, and pray earnestly for, a clearer insight into and a fuller acquaintance with the great objects of a Christian's hopes and expectations."

To the thoughtful reader will surely occur here the momentous questions, Have I this hope, or any hope at all? Has He called me? Have I ever heard the voice of Jesus say, Come unto Me? Jesus is ever saying, Come! With *you* rests the result, whether you rejoice in hope, or remain hopeless, condemned, despairing.

2. The hope of His calling fructifies into *the riches of the glory of His inheritance in the saints.* "What a rich, sublime, cumulative setting forth, in like terms, the weightiness of the matters described!" Riches of the glory—that is, glorious riches, or abundant glory; not a competency—enough to make you complacently comfortable, but a fortune, giving you ample scope and verge enough to enjoy largely and disburse sumptuously. These glorious riches are an *inheritance*—the inheritance which is by reason of sonship to God, through oneness with His own eternal Son. And these Ephesian converts and all others are to know these riches experimentally, though they are confined to the saints. For it is here distinctly stated that this inheritance is in the saints—*in* them by sonship indefeasibly, as the heirs through their oneness with the Son. And is there not here, reflexly, the idea that God has an inheritance, a precious possession, in His people, as well as His people have an inheritance in Him? If Christians could but realise this, would they not be constrained to lead higher lives?

Ver. 19. *And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power.*

The converts are to know the effect, but they are to know also how the effect is produced. For that knowledge will be a great help to them, assuring them as it does that their hope is based on the forth-putting of Jehovah's power, which is exceeding great—a power which creates in them now the hope that

Digitized by Google

they shall partake the riches of His inheritance, and which is hereafter to call them to that participation. "For," says Ellicott, "the reference in the following verse seems to point *primarily* to the power of God, which shall hereafter quicken us, even as it did Christ, and shall instal us in our inheritance even as it enthroned Him on the right hand of God. There is thus a kind of climax—the *hope* which the calling awakens—the exhaustless and inexpressible *glory* of that inheritance to which the hope is directed—the limitless *power* which shall bestow it."

Reader! This glorious power for the perfection of the saints is exerted "to usward who believe" Paul felt it. He desired the Ephesians to know the comfort of it; and in writing to them he used the term *us,* you and we. But ah! he immensely widened the range of this gloriously comforting and encouraging assurance when he added the words, "who believe,"—for an apostolic "us who believe" links on to Paul and all the apostles every true follower of Christ, who is trustingly putting his faith in Jesus, and bestows upon the humblest believer the truest apostolic succession. It makes every faithful follower of the Lamb a personal subject "of the whole of His energising to usward from first to last,"—specially in His present spiritual work in our souls: comprehensively, in His ultimate resurrection power, raising up His people to the eternal glory. "And this he speaks," says Poole, "for the encouragement of the Ephesians [and I add for that of all believers], that they should not fear of falling short of the riches of the glory of the inheritance mentioned, seeing God, who hath by His power, brought them to Christ, is able likewise by the same power to bring them to glory."

Shall the Ephesians have any doubt as to the greatness of this power? Here is its measure, *according to the working of His mighty power*: "A mighty *measure,* a stupendous *exemplar,* by which its infinite power towards the believing in its future, yea, and in its present manifestations, might be felt, acknowledged, estimated, and realised." *His mighty power* is, in the original, literally, *the strength of His might*—the strength which appertains or belongs to His might. This is not a mere cumulative form of expression, as has been pointed out by scholars, but "a specification of the out-coming and exhibition of that power which is the divine attribute;" and the parallel example in the next verse raises this forth-putting of the Divine power towards man into the highest possible sphere.

Ver. 20. *Which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in heavenly places.*

Digitized by Google

The *power* to which Paul refers, he goes on to identify with the resurrection of Christ. The power that works *to usward* is Almighty power. It is, indeed, an Almighty power, and as a token of its potency, and a proof that this gospel regarding it is true, we are called to notice that it is *the power which He wrought in Christ when he raised Him from the dead.* What a word is this to a perishing sinner! Sinner! only become a believer, and there is at once pledged for your deliverance, for your protection, for your final bringing to glory, the power that already has raised your Saviour from the dead. It was an act of omnipotence which God performed when he drew these Ephesian believers to himself, similar to that which he performed when he raised up Christ from the dead. He displayed that power of His in Christ when He raised Him, and in raising Him, He raised all who believe in Him from the death which is in trespasses and sins, because, spiritually united to the "humanity which he vouchsafed to take, they are spiritually risen with their risen Lord." This work of spiritual resurrection is said to be in Christ, the word *in* here conveying the idea of "in Him as our spiritual head,—correctly indicating the substratum of the action." Oh! what breadth of assurance does this give to the believer! This safety proceeds from the Lord's "working"; and it is made possible and actual because it is in Christ as our representative, and so in us, as we are in Him. The proof of this working in Christ is His resurrection, "when," or perhaps better, "in that he raised Him from the dead!" "The resurrection of Christ was not a mere bodily act, an earnest of our bodily resurrection, but was a spiritual act—the raising of his humanity (which is ours), consisting of body and soul, from infirmity to glory, from the curse to the final triumph. In that He died, HE DIED UNTO SIN once; but in that He liveth, HE LIVETH UNTO GOD. And so we who believe, knit to him, have died unto sin and live unto God. It is necessary to the understanding of the following, thoroughly to appreciate this, or we shall be in danger of regarding Christ's resurrection as merely a *pledge* of our *bodily* resurrection, or as a mere *figure representing* our *spiritual* resurrection—not as *involving* the resurrection of the Church on both senses" (Alford). Here again is another assuring thought to the believer. The resurrection of Christ involves the believer's restoration to purity and holiness, and his final resurrection to everlasting life. This follows on the "in Christ" of the former clause, denoting that the mighty working, the outcome of which was His resurrection, was wrought in Him as the spiritual head of all believers, and so

Digitized by Google

was wrought in them. Oh, to be "in Christ," that this work might be wrought in us!

Christ raised, is further set at the right hand of God in the heavenly places. The right hand is the place of dignity and power. What these heavenly places are, who can tell? They seem clearly to point to a locality. The expression occurs five times in this epistle, and nowhere else. "Our country is in heaven. There our High Priest stands blessing us. There are our treasures, and our affections are to be. There our hope is laid up, our inheritance reserved for us; and there, in that place and belonging to that state, is the gift of the Holy Spirit. Materially, we are still in the body; but in the spirit we are in heaven—only waiting for the redemption of the body to be entirely and literally there."

This same writer (Alford) says further: "The fact of this universal idea of God's dwelling being in heaven, being only a symbolism common to all men, must not for a moment induce us to let go the verity of Christ's bodily existence, or to explain away the glories of His resurrection into mere spiritualities. As Stephen saw Him, so He veritably is; in human form, locally existent." Ellicott adds: "The distinctly local expressions, the scriptural doctrine of Christ's literal and local ascent, His regal session in heaven in His glorified and resplendent body, His future literal and local judiciary descent"—all leave it "scarcely possible to doubt that these words have here a local reference, and tend to invalidate the vague and idealistic notion of a *heavenly state of existence* urged by some."

Just as we cannot tell *what* we shall be, so can we not tell *where* we shall be, but as we do know that we shall be *like Him*, so we also know we shall be *with Him*, in the places of His heavenly abode—the many mansions of His Father's house.

Ver. 21. *Far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.*

Further illustration this of the exaltation of Jesus.

Far above, is *over* above, implying here local elevation, and herein a sign of sovereignty, which sovereignty is further developed in the following verse. Four distinct words are used to denote the completeness of this enthronement of Christ. He is above all *principality*, or government, and *power*, and *might*, and *dominion*, or lordship. And this idea of the complete enthronement of Christ on high is, I think, conveyed, whether we take Alford's explanation of the words, which is this: "*Above all government* gives the highest and fullest expres-

Digitized by Google

sion of exaltation. *Power* is added, as filling out government in detail, the word expressing not only government, but every kind of official power, primary or delegated. Then, in the second pair, *might* is mere might, the raw material, so to speak, of power; *dominion* is that pre-eminence or lordship which might establishes for itself,"—or whether we follow Ellicott, who regards the words as having no mere generic reference to all forms of power and dominion, or any special reference to the orders of the Jewish hierarchy, or the grades of authority among men, but as being designations of the orders of heavenly intelligences used by Paul in preference to any concrete terms, to express, with the greatest amplitude and comprehensiveness, the sovereign power and majesty of Christ. He adds, "as this verse relates to Christ's exaltation in heaven rather than his victory over the powers of hell,—reference is probably made exclusively to good angels and intelligences. Any attempt to define more closely, is alike presumptuous and precarious." On the other hand, Alford thinks "that in this enumeration, not only earthly nor only heavenly authorities are meant to be excluded, but both together, so as to make it perfectly general. That the *evil* spirits are included is therefore manifest." Howson thinks that the allusion may be to a heresy of that day, which taught a system of angel worship, based upon a systematic classification of the angelic hierarchy, and which seems to have represented our Lord as only one, and perhaps not the highest of such hierarchy. Combining all these views, we have presented to us a most vivid picture of Christ's exaltation, which is rendered still more complete and striking by the next clause, which includes, in a word, every name that is named. The word "and" here has the signfication *and in a word;* that is, to sum up and comprehend all. Every name which is named is put under Him. "Everything in existence, personal or impersonal; everything bearing a name and admitting a designation," and thus, "both in respect of time and locality, everything named, whether now or hereafter, in the present state of things or in the world to come." There is a strong contrast between the *this world* and the *world coming;* the "one being the temporary and terrestrial order of things in which sin predominates," the other "the holy state of things founded by Christ." The double phrase is very comprehensive and very suggestive. It is as if the apostle's words failed him to denote the extent of the subjugation of all things to Christ; but it shall embrace "every name now named in earth and heaven, and every name which we name, not only now, but hereafter." Wesley, quoted by Alford, has these words on

Digitized by Google

this: "We know that the King is above all, though we cannot name all the officers of his court; so we know that Christ is above all, though we cannot name all His subjects."

Ver. 22. *And hath put all things under his feet, and gave him to be the head over all things to the Church.*

A further illustration still of the "majesty of Christ, not only the highest conceivable exaltation, but the most unbounded sovereignty." "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." "Thou madest Him to have dominion over the works of thine hands." "Thou hast put all things under His feet." These sayings of the Psalmist have a profound application to Christ, and to man's exaltation in Christ: and the allusion here is doubtless to them as strikingly expressive of the limitless sovereignty bestowed by the Father on the Son. Then, having gathered up the whole description of Christ's now exalted state in words that exhaust the capability of human language to express the divine, the apostle announces that this august person, Christ, in all this mediatorial glory and power, is *given* by the Father to the Church, as head over all things for it. The word *gave* here has the force of *presentation*, not *appointment*. "The meaning then seems to be, *Though He was so exalted and so glorified, yet even Him did God out of his boundless mercy and beneficence* GIVE *to the Church to be its head.*" Head over all to the Church. "CHRIST is head over all things. The Church is the body of Christ, and as such is the fulness of Him who fills all with all; the Head of such a body is Head over all things: therefore when God gave Christ as Head to the Church, He gives Him as Head over all things to the Church, from the necessity of the case."

Ver. 23. *Which is his body, the fulness of him that filleth all in all.*

This is the glorious privilege of believers, to be the body of Christ. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so is Christ." "Ye are the body of Christ;" "and He (Christ) is the head of the body, the Church." "For His body's sake, which is the Church."

The Church—"all believers"—is in virtue of her being, of her existence, the body of Christ, His true, veritable body. "Not that which in His glorified humanity He personally bears; but that in which He, as the Christ of God, is manifested and glorified by spiritual organisation. He is its Head: from Him comes its life: in Him it is exalted: in it He is lived forth and witnessed to; He possesseth nothing for Himself—

Digitized by Google

neither His communion with the Father, nor His fulness of the Spirit, nor His glorified humanity—but all for His Church, which is in the innermost reality HIMSELF, His flesh and His bones"—and therefore His fulness, "that which is filled up by Christ, the receptacle, as it were, of all the gifts, graces, and blessings of Christ." The meaning being, "that the Church being the body of Christ, is dwelt in and filled by God: it is His fulness in an especial manner; His fulness abides in it and is exemplified by it. The nearest approach to any one word in English which may express it is made by *fulness*, though it requires explaining, as imparting not the inherent plenitude of God himself, but that communicated plenitude of gifts and graces wherein He infuses Himself into His Church."

That filleth all in all. The Greek is *that filleth all things with all things*—all things, the whole universe. There is no restriction on the meaning of the word, although the Church is the special receptacle and abiding-place of Him who fills all things. And this universal void that He fills, He fills with all things. He, as the bestower, fills everything instrumentally with all things,—not only gifts and blessings, but things; that is, He "fills all creation with whatever it possesses,—as the author and giver of all things." Ellicott thinks that "He that filleth all in all" is Christ. Alford, on the other hand, thinks the allusion is to the Father, not to Christ, the construction implying "a filling for Himself, which can hardly be predicated of any but the Father, for whom are all things, even the Son himself." This seems to me true to the subordination of persons in the Godhead, wherein the Son is the visible manifestation of the divine will and plan for the working out of redemption and government. "When He saith all things are put under Him, it is manifest that He is excepted that did put all things under Him." Practically, the grand comforting lesson of this passage is, that to Jesus as Mediator, Prince, and Saviour, is committed the sovereignty of all things, and He with all this sovereignty is given to be the Head of His Church. Shall not this Church of Christ, thus led by her puissant Lord, be triumphant in the struggle to the death with sin, and the world, and the devil, and the flesh? His and her enemies He will trample under His feet. Would that we saw the Church arise to her high calling, to go forth conquering and to conquer under the leadership of the Prince of Peace—forth, in the certainty of victory—forth, in the might of her Sovereign's power,—forth, in the faith that He is in the midst of her, that her battles are His, that He is unconquered, that He shall reign until all His enemies are put under His feet.

Digitized by Google

Then might we see the Kingdom begin to come, and the Heaven-like doing of His divine will commence on earth.

Reader! are you a member of the Church? Are you one of the "all believers?" Only by being so, can you have any beneficiary interest in this committal of all things to Christ. And when I ask the question, "Are you a member of the Church?" I do not mean to inquire if you have been recognised or not by any section of the visible Church as worthy to be enrolled in their list of communicants. What I do mean is this: Are you one with Jesus? Are you united to Him by a true and living faith in Him? Have you redemption through His blood? Have you trusted in Christ? If you are thus His, all that sovereignty of Jesus is pledged for your everlasting safety, and you may lift up your voice and sing with joy. But if you are not thus one with Christ, then reflect, that all this sovereignty, universal, everlasting, and omnipotent, will one day be aroused to take vengeance on them that know not God. Not so *yet*, but certainly so by and by. Now it may be propitiated. Take with you words and turn to the Lord, and He will have mercy on you. But remember it should be NOW, for it may be now or never. The Bible language is, To-day. Now is the accepted time, To-day is the day of salvation.

W. F.

ART. III.—EDOM'S DESOLATION AND EARTH'S JOY.

EZEK. xxxv. 13, 14.

THE preface to these two verses, "Thus saith the Lord God," is meant to show how important, as well as how true, is the announcement about to be made: these words are true and faithful—these are "the true sayings of God."

I. The first announcement is, that there is coming a time when the whole earth shall rejoice. Take the words as meaning either "the land" or "the earth," they are true. Immanuel's *land* and Immanuel's *earth* are both waiting for the age of gladness. At present "the land mourneth;" all "joy is darkened;" the "mirth of the land is gone" (Isa. xxiv.) Creation groans; the curse is heavy, and the earth is sorrowful. There is darkness, there is pain, there is parting, there is weariness, there is death; these are all over the earth. Not an eye

Digitized by Google

but sometimes—nay, often—weeps; even the infant in the first hour that it breathes the thick, hot air of earth. Not a body but is pained; not a child of Adam but carries death about with him; not a land but is full of troubles; not a kingdom but shakes as if it would fall to pieces. Sadness overshadows the earth, which all its song, and smile, and drunkenness, and laughter, cannot fling off. Even in laughter the heart is sorrowful, and the end of that mirth is madness. O dweller on a sorrowful earth, look round and see your portion! O sharer of earth's myriad griefs, learn the evil of sin, and learn, too, God's way of overcoming sin, of neutralising its effects, and of turning sorrow into joy!

But earth is not always to continue sorrowful: the wrinkle on its brow is to be smoothed, the tears upon its cheeks are to be dried up, the days of its mourning are to end. It has had a long day of sadness; it is to have a longer, brighter day of joy. The time is coming when the earth, "the whole earth, shall rejoice."

That day is often spoken of in Scripture; it is the day included in the very first promise, when the head of the serpent shall be finally bruised by the seed of the woman; and he who has the power of death, and disease, and sorrow, be cast in chains into the bottomless pit. It is the time when Enoch's prophecy shall be realised, "Behold the Lord cometh with ten thousand of His saints." It is the day when the promise to Abraham shall be fulfilled, and all nations be blessed in his seed. It is the day when the star which Balaam saw shall shed its light on Israel and the earth. It is the day when David's many longings and predictions shall be fulfilled (2 Sam. xxiii. 1; Ps. lxxii. xcvi. and xcviii.) It is the day when Isaiah's utterances shall find their consummation (xi. xxxii. xxxv.), when all that the prophets have spoken concerning earth's blessedness shall come to pass; when John's vision regarding Christ's reign and the new earth shall be fulfilled. Then the earth shall rejoice, and its "joy shall be full;" and its "joy no man shall take from it." Happy world when thy King comes to thee, no longer in lowliness and suffering, but in majesty and might! Happy Church of God, who are to form God's kings and priests for reigning over this glorious world! Happy citizens of earth, Jew and Gentile, who shall then occupy its surface, and form the subjects of this blessed kingdom!

II. This time of joy shall be a time of sorrow to the enemies of Christ. It is of Mount Seir that the prophet specially speaks. This was the great mountain of Edom, or Idumea, and

Digitized by Google

is used as the representative of the enemies of Israel. In that day when Palestine shall be all renewed and made blessed, Idumea shall remain desolate; there shall be no restoration to it, just as there are to be places in the Dead Sea which are not to be healed (Ezek. lxvii. 11), but to remain as memorials of sin, so the desolations of Mount Seir are to continue as monuments of God's displeasure against the enemies of His people. For though He is the Lord God merciful and gracious, He will by no means clear the guilty. O mountains of Seir, at present ye are bare and desolate enough, but how doubly bare and desolate will ye appear when the land which ye look down upon shall be renewed; nay, when the very wilderness that lies around you shall blossom as the rose! O mountains of Seir, awful monuments of God's hatred of sin, and of His determination to avenge Himself upon His enemies!

But the mountains of Seir are representatives of the enemies of Israel and of the Church, God's enemies and Christ's. It is not Edom only that in the day of earth's blessedness is to suffer loss, but other enemies as well. Hence the frequent allusions in the Psalms to the destruction of the wicked one and his adherents in the day of Christ's power; hence the references in the prophets to their exclusion from all share in the coming glory (Isa. xxvi. 14); and the still more explicit statements in the Revelation to this end (xx. 5), "The rest of the dead lived not again." All who are found in arms against Christ in the day of His coming shall be swept away as the chaff of the summer threshing-floor. On Antichrist as the great Edomite, and on Christendom as the symbolical Idumea, shall the vials be poured out, and the terrible judgments fall. Fearful will be the day of the wrath of the Lamb! O enemy of Christ, enemy of God, learn your sin, your danger! If any man love not the Lord Jesus Christ, let him be Anathema. Exclusion from the kingdom and the city!—no part in the first resurrection or in Christ's glorious reign!—sorrow and darkness shall be thine, when there is light and gladness over all the earth! Weeping and wailing and gnashing of teeth shall be thine, when songs and hallelujahs shall echo round the earth, and go up as incense to the heaven of heavens! And if shut out of the new heavens and the new earth, then these must be shut into the bottomless pit with the devil and his angels—into the lake that burneth with fire and brimstone for ever and ever! O awful doom! Doom not for a day or a lifetime, but for eternity! Doom without hope or prospect of deliverance! O hell, O second death, O lake of fire, what must ye be, when ye hear the expressions of God's everlasting hatred of sin! Worm

Digitized by Google

that never diest! fire that art never quenched! everlasting burnings! What an infliction of unutterable and eternal vengeance—the vengeance of a holy and righteous God—is implied in fire! O sinner, flee from that dreadful doom—escape that eternal woe—turn and live!

III. The third announcement is, that this is to be the doing of God himself: "I will make thee desolate." God's sovereign will has decreed the desolation, and His almighty hand will execute it. He will Himself see to its being thoroughly done. He will not intrust it to other hands than His own. He will make sure of the punishment. "God is love." That is true, and it has been seen, and is seen now, and shall be seen more glowingly yet, when the Church is glorified and the kingdom comes. But He is righteous too. Men forget this. He is not so gracious as that He cannot hate sin nor punish the sinner. He is not so gracious as that He cannot inflict the curse, nor kindle hell with His breath (Isa. xxx. 33), nor close its gates of fire for ever against the lost. Men think of Him as only gracious. They think that judgment on the sinner is inconsistent with His grace; that if He is gracious He cannot punish. But He has punished already; yet He is gracious! He cast man out of paradise; yet He is gracious! He smote earth with a grievous curse; yet He is gracious! He has kept the curse in all its weight upon earth, and not been moved by the groans of creation for six thousand years; yet He is gracious! He has sent the blight, and the sickness, and the tormenting pain, and the spreading pestilence, and the earthquake, and the whirlwind; yet He is gracious! He has made Adam's one sin the reason for overspreading a race and a world with sorrow and death, making earth more truly the dwelling of the dead than the abode of the living; yet He is gracious! And if He has actually *done* all this (and we know He has), yet not ceased to be the gracious God, He surely may punish the wicked, and consign them to woe and darkness without forfeiting His character of love! Yes, He is gracious; but He hates sin with an infinite hatred, and will avenge it with an infinite doom. Yes, He is gracious; but He will act as the righteous Judge, inflicting vengeance, everlasting vengeance, on His enemies. O sinner! love would save you now, but it will not save you then! Grace will pardon you now; it will not pardon then! Grace wept over Jerusalem; yet righteousness smote it when it had refused the grace! So shall it be with you! Grace weeps over your impenitence, and longs to save; but righteousness is coming, vengeance is coming,—righteousness and vengeance even more terrible than that which overwhelmed Jerusalem,—righteousness

Digitized by Google

and vengeance such as will not be content with an earthly desolation, but which will hand thee over to the torments of an endless hell. Then shalt thou find thyself in the hands of an angry God; and thou shalt not escape! There is forgiveness for thee now, but nothing then save judgment, terror, anguish, and the second death! All the doing of the infinite Jehovah, the sentence of His own lips, the infliction of His own hand. Thou shalt not escape; neither shalt thou be able to abide that fiery vengeance, that unutterable torment both of soul and body, that eternal sorrow, which shall be thy portion from God's hands in the day when all heaven and earth are called on to rejoice. That joy of theirs—the joy of the new heaven and earth—will not mitigate your sorrow, but will only enhance it. That song of theirs—the new song they sing—which rings throughout the universe as the utterance of infinite gladness, will not soothe or silence your weeping or wailing. Nay, the joy of the saved shall increase the sorrow of the lost. The brightness of their heaven shall increase, O sinner! the darkness of thy hell below. Thou shalt see it afar off, but know that thou shalt never be there. Thou shalt hear the song, but know that thou shalt never join in it. And yet thou shalt feel also that thou mightst have been singing that song and sharing that joy. But thou refusedst it. Thou hadst thy choice of the world and sin, and the creature, and the flesh; and their day is over. Thou hast had the joy thou preferredst; and it is over, no more to return. Thou forsakest thy God, and He has forsaken thee. Thou rejectedst Christ, and Christ has rejected thee. Thou wert very near the kingdom, just at the gate; but thou wouldst not go in, though pressed to do so. And now thou art lost and damned, and thy sin is on thy head; the woe is thine own doing! O sinner! ere that day of woe arrive, turn from thy ways and live. Arise and go to thy Father. He will assuredly receive you, and not cast you away!

The fifteenth verse, while partly repeating the statement of the fourteenth, announces something more, both in reference to Edom and in reference to the judgment to be passed upon him, and the results of that judgment.

1. *Edom's triumph over Israel.* From the mountains of Seir the Edomite looked down on Palestine, and he saw it lying desolate. It was dispeopled, untilled, a wilderness. All tokens of blessing had passed away. In this desolation of Israel Edom rejoiced—Edom, Israel's kinsman,—for Esau was Jacob's brother. They rejoiced in Israel's calamity, and exulted over the infliction of the awful penalty. Instead of sympathising with a fallen and suffering brother, they made mirth of his sorrow. Neither

Digitized by Google

the sin nor the judgment could solemnise them. Nor did the thought occur, If these things be done in the green tree, what shall be done in the dry?

This is the Church's day of sorrow, and it is also the world's day of triumph over her. "Ye shall weep and lament, but the world shall rejoice." The world rejoices, for this is her day of joy; the only one that she shall ever see. God permits this, and does not smite her at once with a curse. She rejoices in sin and lust. She drinks the cup of the pleasure as each day comes round, and she cannot bear to be hindered in her rejoicings. But she specially rejoices over the Church, in her poverty, or calamity, or weakness. And why? (1.) Because the Church is the great hindrance to her pleasure, the check upon the full rejoicing in wickedness. Hence the world hates the saints, hates them for their consistency, and exults in every evil that befalls them. (2.) Because she envies the Church, even as Edom envied Israel. Not that she would exchange lots with the Church; but still the thought that the Church has God's favour stirs her envy; and the more that the Church insists on claiming this favour and avowing her relationship to God and Christ, the more does this envy show itself in hatred. (3.) Because she hates Christ himself. Hence she hates all who are His; and the more that they show that they are His and resemble Him, the more she hates them.

O sinner! have you not rejoiced in the calamities of God's people? Have you not grudged them the possession of that pardon which you refuse to seek, and of that heaven which you refuse to enter? Have you not been glad when you heard an evil report of a good man? Have you not wished evil to such and such a one, just because they were "religious"? What a state of heart this indicates! You are just like Edom rejoicing over Israel. And God allows you to go on. He does not smite you at once. But your day is coming! This is your time of joy; but the sorrow, the eternal sorrow, is at hand!

2. *God's triumph over Edom.* So will I do unto thee, and thou shalt be desolate, O Mount Seir! and all Idumea. This is evidently a twofold declaration. (1.) God will triumph over her, as she triumphed over Israel. God will triumph over the sinner, as the sinner once triumphed over the saint. God will laugh at his calamity, and mock when his fear cometh. (2.) God will do the same to Edom as He did to Israel. He will make Edom a waste; He will turn the wicked into hell, and all their joy into sorrow, their light into darkness. O mountains of Seir! the song of triumph shall yet be sung over you, and you shall be a wilderness for ever. No restoration for you, as there is for

Digitized by Google

the land of Israel. God shall triumph over you. Israel shall triumph over you. Heaven and earth shall triumph over you. O sinner! you are full of laughter now, laughter over the good; your laughter will be turned into weeping, and your joy into heaviness.

3. *The issue of all this—They shall know that I am the Lord.* God's desire and purpose is, that He should be known—known as Jehovah, the Lord—King of kings and Lord of lords. This purpose He will carry out. It is an eternal purpose, and it shall not fail. Everything in this world is helping to carry it out, however untoward and unlikely. The sin of the sinner shall accomplish this; the laughter of God's enemies shall accomplish this; the condemnation of the ungodly shall accomplish this. God will make Himself known. To Him every knee shall bow and every tongue confess.

Thus, in spite of all His enemies, God shall be known. He shall be known as Jehovah—in heaven, on earth, in hell. All shall be constrained to say, This is Jehovah. He has silenced the boastings of Edom; He has destroyed all enemies; He has bound Satan; He has swept off sin from earth. Surely He is Jehovah!

O sinner! bow the knee, and own this God as Jehovah! He proclaims Himself such. All His deeds proclaim Him as such. He wants you to know Him as such now, that knowing Him you may be saved. Acquaint thyself with Him, and be at peace. Beware, lest you know Him too late—only in hell!

O saint! acknowledge Him as Jehovah. Let men see and know that you believe Him to be the I AM. Give Him the glory that is due to His name.

ART. IV.—MERCY MAGNIFIED AT MARAH.

WHAT a sudden change came over the conditions and feelings of Israel soon after they left the scene of triumph and rejoicing by the side of the Red Sea! Within three days of the time when the camp resounded with the chorus of "Sing ye to Jehovah, for He hath triumphed gloriously," all was reversed: complaining succeeded rejoicing, and hope was displaced by despondency.

"They went three days' journey in the wilderness, and found no water." What water they had brought with them was

Digitized by Google

exhausted; they had seen no refreshing fountains or flowing rivers during their journey, and the great host were faint and weary. At length the welcome cry of "Water, water!" is raised, and thousands eagerly crowd around the sparkling springs. Quickly a wail of disappointment is heard. "*Marah, marah!*" is the general cry. The water was so bitter that they could not drink of it. Compared with the sweet waters of the Nile, how nauseous was the much-coveted draught. This water only mocked their misery, even as the briny sea has often done that of the becalmed and destitute mariner.

The people not only cried out "Bitter, bitter!" as well they might, but they murmured, which they ought not to have done. How discordant are these murmurings after the sound of the timbrels and the shouts of triumph so lately heard. "They murmured against Moses;" he did not join them, he did not chide with them; but he cried to the Lord. He was as thirsty as they were; perhaps more so, as he had a heavy load of responsibility resting upon him, and felt deeply the sorrows of all the people. Still, though his tongue failed him for thirst, he could pray. The Lord heard him and showed him a tree, which, when cast into the waters, made them sweet. This was a similar miracle to that wrought in an after day by Elisha when he healed the waters of Jericho.

There is much teaching in connexion with this trial of the people and triumph of prayer. We are told immediately after, "that there God made for them a statute and an ordinance, and there He proved them." That is, "the Lord proved the *temper* of the people. By the tiresome journey of three days, and the great disappointment at their close, He discovered, or made manifest, what kind of people they really were." Their joy and gratitude manifested at the Red Sea looked fair; but they did not stand the test of trial. As the psalmist says, "They soon forgat his works" (Ps. cvi. 13); being put to the proof, they were found wanting. Little did they profit by this humbling experiment, as their after history proved.

In Jer. vii. 22, 23, there is supposed to be a reference to these events and teachings at Marah, as will, we think, be seen by a comparison of the words of the prophet with the words of Exod. xv. 26. We learn from what is said in Jeremiah, that from the first the Lord preferred obedience to sacrifice, or the moral to the ceremonials. But Jeremiah records what indeed Moses lived to prove: "They hearkened not nor inclined their ear, but walked in the counsels and in the imaginations of their evil hearts, and walked backward and not forward." From Exod. xv. 26, which the prophet thus refers to, it will be seen

Digitized by Google

that, in connexion with this call to obedience, a promise was made: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee." When the people had been refreshed by the sweetened waters, and their murmurings were hushed into quietness, the Lord intimates to them that though in the wilderness which they would have to traverse, they might lack the sweet waters of Egypt of which they had so long drank, yet if they would be obedient to Him, He would exempt them from those terrible diseases which many who drank of those waters and lived in that fertile land were the subjects of. If some trials were added, they should be exempted from others. To this *proposal* and *promise* a *proclamation* of Jehovah's name was added, ' I am JEHOVAH ROPHE, the Lord that healeth thee." We may therefore conclude, that not only is this gracious name intended to stand in connexion with preservation from the diseases mentioned, but that it also may be connected with the healing of the bitter waters by means of the tree cast into them.

It is well known that as a nation Israel typify the people of God, and that those things "happened unto them for examples, and are written for our admonition."

We may learn from this history that the pilgrim's life is one of change and trial. It must be so, as it is a life of discipline and education. The Lord intended to strip Israel as a people of many things which they had acquired in Egypt, and to train them up to be fit to enter on the possession of Canaan. Thus it is with His people. They have much to put off, lay aside, and unlearn ; they require much training for their heavenly inheritance. Changing circumstances show us what we really are, and reveal to us what God ever is. We are frequently dismayed and discouraged by the new and trying circumstances we are placed in, but God is above them all. We learn, as Israel did, the value of a Mediator, the importance of prayer, and the infinitude of God's mercy. Let us in all our trials have recourse to Christ; go to the throne and make use of the means which God hath appointed. The tree which God showed Moses could not of itself heal the bitter waters, but God connected the healing with it and the work was done. Thus His omnipotence was shown towards Israel, and lessons are taught us concerning higher things. We may not dispense with means, seeing that God works by them, and makes them instructive teachers.

Digitized by Google

But the most attractive point in this passage should be the gracious *name* here taken by God. We may find a series of names of this description scattered throughout God's Word—Jehovah Jireh, Jehovah Nissi, Jehovah Shalom, Jehovah Tsidkenu, and Jehovah Shammah. These severally mean, as most are aware, "The Lord will provide," "The Lord is my banner," "The Lord send peace," "The Lord our righteousness," "the Lord is there." Besides these we have the one in the text, "JEHOVAH ROPHE, the Lord who healeth thee." This, though not quite first in order, must be first in experience. He who has provided the Lamb will heal those who receive the atonement. Such He will defend; He will be the very God of peace to them, because they are accepted in the righteous one; and *with* such, yea *in* them, God will dwell. Thus, as of old, Jehovah gets Himself a glorious and everlasting name (Isa. lxiii. 12-14), and He continually brings His most excellent name to bear on the various needs of His people. He would have His name used, lived upon, and praised by them. He takes advantage of their trying circumstances, as at Marah, to display His power and goodness; then He takes a name which is descriptive of His love, and prophetic as regards His intentions.

How blessed it is to find this word "*healeth*" in connexion with the name JEHOVAH! This is the first time but one that we find it in sacred Scripture, but we meet with it many times after, and it may be profitable to look at it under four aspects or associations.

It is often found in connexion with the Lord Jesus. In this, as in everything else, He is the revealer of God. The infinite stores of mercy which dwell in God are manifested in Him, and communicated by Him. He is the great Physician, the tender and successful healer. This is true as regards the bodies and souls of men, and His wondrous cures of the former are pledges and illustrations as regards the latter. At Nazareth He proclaimed that He was sent "to heal the broken-hearted" (Luke iv. 18). And all through His life He was true to His mission. "I will come and *heal* him," was His reply to an earnest pleader. "He took him and *healed* him, and let him go," describes another case. "There went virtue out of Him and *healed* them all," exhibits beautifully what He did on a large scale. Peter, reviewing His wondrous history, exultingly exclaims, "He went about doing good, *healing* all that were oppressed by the devil, for God was with Him." What a career of triumphal love was His!

Think next of *the soul*. Its diseases are dreadful and numerous, altogether incurable as regards all human skill. But listen

Digitized by Google

to the exulting songs of those who have gone to Jesus: "O Lord my God, I cried unto Thee, and Thou hast *healed* me." "Bless the Lord, O my soul, who forgiveth all thine iniquities, and *healeth* all thy diseases." "He *healeth* the broken in heart, and bindeth up all their wounds." "He sent His Word and *healed* them, and saved them from their destructions." The roots of and reason for all this is found in the wondrous utterance, "By His stripes we are *healed.*" He, the living One, came down to our Marah world, where all the waters were bitterness. He "drank our poison cup of sorrow," in order that He might become the ever-gushing fountain of health. Behold Him in Gethsemane, and on the cross, bearing sin and wrath, and saying, "I thirst;" and now behold Him on the throne, and hear Him say, "I will give to him that is athirst of the fountains of the water of life freely." "Whosoever will, let him come."

The word "*heal*" is often found in connexion with the future history of Israel. "Come and let us return unto the Lord; He hath torn, and He will *heal* us; He hath smitten, and He will bind us up." "I will *heal* their backslidings. I will love them freely." "I will *heal* thee of thy wounds, because they called thee an outcast, saying, This is Zion whom no man seeketh after." "Behold I will bring it *health* and cure, and I will cure them, and reveal unto them the abundance of peace and truth." This will be the time of their great and permanent healing: there will be no more Marahs of murmuring after this. It will be a time of light and blessing—a time of the richest manifestations of mercy. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and *healeth* the stroke of their wound." "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. xxx. 26, xxxiii. 24).

Then will come a time of healing for the nations; "the Sun of Righteousness shall arise with *healing* in His wings," and the Gentiles, with the house of Jacob, shall "walk in the light of the Lord," also in the light of that city of which Jehovah and the Lamb will be the glory; in the streets of which shall be that tree of life, "the leaves of which will be for the *healing* of the nations," and there shall be no more curse (Rev. xxii. 2, 3). Just as the casting of the tree into the bitter waters of Marah brought healing to them; so nothing but Christ brings life upon death, joy out of sorrow, and health instead of sickness. When He came into the world He brought health to the sick,

Digitized by Google

and life to the dead; so now He brings healing to all the souls who receive Him. Israel will only be healed when the once-spurned Physician is welcomed; and the sin-sick WORLD will revive when He shall be enthroned "whose right it is to reign." When those who have looked to Him and found healing, and who now look for Him, shall see Him as He is, then will eternal health be possessed. "The multitude which no man can number" shall sing, "Salvation unto Him who sitteth upon the throne, and to the Lamb for ever and ever; and there shall be no more death, nor sorrow or crying."

As we travel on through trials and temptation to that glory, let us rejoice that we have an all-suited and all-sufficient Saviour to make use of, every step of the way. A variety of circumstances will arise to make us feel how much we need Him, and how suited He is to us. We must meet with many Marahs before we come to the heavenly Elim. Let our one desire and aim ever be to bring Christ into all circumstances. As the water at the Cana marriage-feast was turned into wine and the bitter waters of Marah were made sweet, by the wonder-working power of God, so our best earthly joys will be made sublime, and our bitterest trials shall be sweetened, when Christ is made use of according to God's gift and warrant. But we are prone to overlook Him, and therefore let us ever look to the Comforter to glorify Him, to take of His and show unto us, and this must bring rest and rejoicing.

In trying providences and bitter disappointments, and even when reaping the fruit of our own mistakes, we should seek grace instead of murmuring, to wait upon God and wait for Him; for nothing can set aside that sure and gracious word, "It is good that a man should *both* hope and quietly wait for the salvation of the Lord." We must be watchful that the more prosperous condition or wrong conduct of others does not hurry us to wrong conclusions and impatient utterances. It may be that the afflicted and bereaved Naomi, as she turned towards Bethlehem, resolved to be very resigned and *quite silent* under God's chastening hand; but when her old neighbours exclaimed, in a *tone* which thrilled her soul, "*Is this Naomi?*" she said, "Call me not Naomi; call me Mara, for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty. Why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me" (Ruth i. 20, 21). Ah! wait, wait a while, afflicted one!

"The bud may have a bitter taste,
But sweet will be the flower."

Digitized by Google

Renounce not thy name so hastily; thou shalt again be "a pleasant vine." Elim is not very far off, though it is Marah now. In a few months thou shalt hear its gushing springs, and sit under the shadow of its delicious palms. The very women who exclaimed, "Is this Naomi?" shall come with their wondering congratulation, "Blessed be the Lord, who hath not left thee this day without a kinsman, that His name may be famous in Israel. And He shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, who loveth thee, who is better unto thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it" (Ruth iv. 14-16). Moreover at Marah thou shalt sing—

> "God's will doth make the bitter sweet,
> And all is good *when it is done.*"

Art. V.—CREATION'S GROANS AND HOPES.

Rom. viii. 19–23.

When the night is darkest, and the stars are hidden, and the clouds are black, then we think most of the clear fair day, and long for its dawn. When the storm is roughest, with the waves and winds roaring round the labouring vessel, then we are troubled, and look eagerly out for the glad and sunny calm. When winter binds earth in its chain of frost, and wraps it in snow and ice, then we begin to ask for spring, with its flowers, and songs, and verdure. So with the saint, as represented by the apostle here. This is night, and storm, and winter, to him; he is ever thinking of the day, and the calm, and the spring; like one sitting amid the ruins of the earthly Jerusalem, he sighs for the glory of the heavenly city:

> "From banishment, she more and more
> Desires to see her country dear;
> She sits and sends her sighs before,
> Her joys and treasurers all be there."—*Old Hymn.*

The weariness, and conflict, and sufferings of this present life, call up to the apostle the wonderful thoughts contained in these verses relating to creation and to the Church of God, to the wretchedness of this evil world and groaning earth, and the perfection of that world that is to come, that new earth wherein dwelleth righteousness. We interpret the whole passage, be-

Digitized by Google

ginning, as it ought, at the middle of the seventeenth verse :—
"If, indeed, we suffer together, it is that we may be also glorified together; for I reckon that the sufferings of this present time are not worthy to be compared with the glory about to be revealed in us (which reaches towards us, ἐις). For the earnest expectation of creation waiteth for the revelation of the sons of God; for creation was subjected to vanity, not willingly, but on account of the subjector (God), who (for his own purposes) hath subjected it in hope, because creation itself shall be delivered from the bondage of the corruption, into the liberty of the glory of the children of God. For we know that the whole creation groans together and travails together until now. And not creation only, but we ourselves also, (although) possessing the first-fruit of the Spirit (the Spirit as the first-fruit); even we groan in ourselves, waiting for the adoption, that is, the redemption of our body. For (moreover), by this hope we are saved (the things of this hope are no doubt unseen, otherwise it would not be hope); but a hope that is seen is not a hope. But if we do not see, and yet hope, then we wait in patience."

Such is the meaning of the passage; let us now learn in detail what the apostle reveals as to creation and as to the Church.

I. *Creation.* Here (as in Matt. x. 6, "from the beginning of the creation") the word signifies "the earth and the fulness thereof" (1 Cor. x. 26), or that which the Holy Spirit describes in the first chapter of Genesis, and pronounced "good," and "very good." For matter (no less than spirit) is God's handiwork, and therefore precious in His sight. Let us read and understand Gen. i.; Ps. viii., xix., cxlviii.; Prov. viii.

(1.) *Its subjection to vanity.* Vanity means that which is vanishing, liable to change and decay, "Vanity of vanities." It means evil in opposition to good, emptiness in contrast with fulness. This material creation was made "good" and stable; but man's sin let in evil upon it, brought on it the curse, made it crumble down and wither, till it not only decays and waxes old, but is ready to vanish away. To this vanity the Creator has subjected it, in consequence of its connexion with man,— "Cursed is the ground for thy sake" (Gen. iii. 17). This passage in Genesis contains the act or sentence of subjection, or putting it under the power of "vanity," decay, corruption, disease, and death. Not its own sin, but man's was the cause —"for thy sake."

(2.) *Its earnest expectation.* The word signifies the eagerness expressed by the head bent forward, and the neck out-

Digitized by Google

stretched,—intense and anxious longing. Such is the feeling figuratively ascribed to creation, as in Ps. xcvi. 11, when it is called on to be glad, and rejoice, and clap hands, in expectation of its coming deliverer and king. This, then, is creation's attitude as seen and interpreted by God. He looks down on creation, and regards it as expecting, waiting, watching, longing, just as He is said to hear the cry of the young lions for food.

(3.) *Its groans and travail-pangs.* It is like a sick man racked with pain, and crying out for relief; it is as a woman in labour, suffering the pains of child-birth, and longing for the moment when it shall be delivered. All nature sighs, as if conscious of imperfection, as if bowed down under a curse. Blight, decay, death, storms, earthquakes, lightnings, are all the groans of creation; and perhaps still more the sufferings of the beasts of the field and fowls of the air; for their case seems unspeakably sad, suffering at the hands of man in a thousand ways, and not from any fault of their own. Perhaps, also, the labour-pangs of earth may not simply be to shake off the corruption with its bondage; but, especially, to be delivered of the millions and millions of bodies which it contains. Does it not travail in pain to be delivered of the dust of the saints, which it has carried in its womb for ages; and of it also, shall it not be said, "In the beauties of holiness, from (more than) the womb of the morning, thou hast the dew of thy youth"? (Ps. cx. 3).

(4.) *Its deliverance.* This is the day of creation's bondage, the bondage in which corruption (the corruption or old curse) holds it; the day of its liberty—"the liberty of the glory"—is coming, the "times of the restitution of all things; the revelation of the curse; the bestowal of the long-deferred blessing; the renewal of the heavens and earth which are now." Creation is represented as knowing this its glorious destiny, and looking forward to it as simultaneous with the manifestation of the sons of God, the day when these sons shall shine forth in the kingdom of their father, for, "when He who is our life shall appear, then shall we also appear with Him in glory."

Thus all creation looks forward to its perfection, groaning under imperfection, anticipating the new heavens and new earth wherein dwelleth righteousness. Bright hope! Sweet consolation to us when moving about each day amid the vanity of a sin-laden earth, and listening to its groans and pangs! Rest for a weary world, tarry not! Earth's days of weariness are surely drawing to a close. These long ages of suffering and

Digitized by Google

vanity have surely been enough to demonstrate the exceeding sinfulness of sin.

II. *The Church.* It is described as "we who have the first-fruits of the Spirit," as "the sons of God." It is composed of the redeemed from among men, from him by whom the curse and the vanity were brought in, to the last of his redeemed sons, a glorious Church, whose members are "heirs of God, and joint-heirs with Christ"—the general assembly and Church of the first-born, God's kings and priests, prepared for His everlasting kingdom.

What, then, says the apostle here of this Church, of its present and its future? Mark—

(1.) *Its sufferings.* He calls them the sufferings of this present time—sufferings *with* Christ, as well as sufferings *for* Christ. There are fightings without and fears within; enemies all round; tribulation on every hand, in body, and soul, and spirit; weary limbs, weeping eyes, drooping hands, feeble knees, fainting spirits, aching heads, broken hearts, even when outward persecution assails not. "Through much tribulation we must enter the kingdom of God." "I fill up that which is behind of the sufferings of Christ."

(2.) *Its groans.* "We ourselves groan within ourselves," sometimes articulately, and sometimes with the groanings that cannot be uttered. As Jeremiah says, "Our sighs are many, and our heart is faint." The Church's groans are in unison and sympathy with a groaning creation. An absent king, a present usurper, a cursed soil, overflowing evil, disease, sorrow, death—these make it groan even in the midst of its "joy unspeakable."

(3.) *Its waiting.* "Waiting," patient "waiting," "hoping," this is the Church's attitude in harmony with creation. The feeling and attitude of the Church intimates that her inheritance is yet to come. Not now, not yet, but soon and surely; therefore we wait, may be said to be her language. She waits in accordance with the saints of all ages past, for deliverance from the bondage of the corruption, and for the liberty of the glory, for the renewal of all the evil which the first Adam introduced, and for the inbringing of all the good and the glory which the second Adam has purchased.

(4.) *Its adoption.* "Even now are we the sons of God;" we have already received the Spirit of adoption, crying, Abba Father. But as it was resurrection that *manifested* (Rom. i.) Christ's own Sonship (though He was the eternal Son), so, by resurrection, is our sonship or adoption to be manifested. The day of adoption is here called the day of the redemption of the

Digitized by Google

body. For this fulness of divine, and visible, and proclaimed adoption, we wait in hope and patience.

(5.) *Its manifestation.* "It doth not yet appear what we shall be." As Christ is hidden, so are we just now. We are sons, and kings, and heirs, in disguise. But the day of revelation comes; "when He who is our life shall appear, we shall appear with Him in glory. If we suffer, we shall also reign with Him." The day of His recognition and coming shall be ours also.

(6.) *Its liberty.* In one sense we are *free.* Christ hath made us free. In another, we are slaves of the bondage of corruption. We groan within ourselves. We cry, O wretched men, who shall deliver us? "We are carnal; sold under sin." The day of full freedom is at hand—eternal and glorious.

(7.) *Its glory.* This is "the glory to be revealed." It is the day of the glory for heaven and earth, of which, it is said, "the wise shall inherit glory"—Christ's glory, the Church's glory, creation's glory—glory such as that described in the two last chapters of Revelation,—an exceeding and eternal weight of glory.

See then—

(1.) *The power and poison of sin.* It was *one* sin that ruined man, and marred creation, and introduced death. The effects of that *one* sin are still felt. They have lasted nearly six thousand years, and are as terrible as ever. What must sin be?

(2.) *The completeness of the deliverance.* Not man only, but man's earth shares this; not man's soul alone, but man's body too. It will be the undoing of the wrongs, and sorrows, and groans, of ages. The second Adam's triumph will be complete. His blood will not only give white raiment to His saints, but will wash creation white.

(3.) *The unbelieving man's loss.* He loses his soul; he loses heaven, and God, and glory, and the resurrection unto life; the incorruptible inheritance; the blessedness of the eternal rest, and the liberty of the glory; the joy and brightness of the manifestation of the love of God.

(4.) *The believing man's gain.* His gain is immeasurable and inconceivable. All things are his. Present gain; future gain. So that he can say, I believe that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed. He gains his own soul, pardon, life, Christ, heaven, glory, the kingdom—sonship of God, and heirship with Christ!

O sons of earth, open your eyes to behold the glory! Does it not invite you? Does it not tempt you? Will you not

Digitized by Google

listen to the glad tidings concerning it, and concerning Him who has bought it for sinners, and believing these, enter into possession of the everlasting rest.

Art. VI.—THE HIGH PRIEST OF THE GOOD THINGS TO COME.

Heb. ix. 11, 12.

The meaning and argument of these two verses may be brought out in the following propositions:—

I. All Israel's varied service was but a figure or shadow, giving us the mere outline or idea of what was coming; no more.

II. This figure has passed away; the shadow has disappeared; the reality of the foreshadowed good things has come; the picture has vanished, the things painted have taken their place.

III. The Christ himself has come. He in whom all the good things are wrapt up is no longer "the coming one." "We know that the Son of God *has come.*" This is our message, "The Christ has come."

IV. He is the High Priest of the good things. These are now in His custody and at His disposal. They have been placed by the Father in His priestly hands. These good things are not *all* yet come; some are still "the good things to come;" reserved for His appearing as Priest and King.

V. He has gone into the holy places, or "heavenlies." He is not here. He is risen. He has ascended on high. He is on the throne.

VI. He has done so by His own blood. "Not without blood," was the divine commandment. As the High Priest, He has been at the brazen altar, He has taken the blood, He has gone through the outer court and the holy place, into the holiest of all. He has "passed *through* the heavens" (Heb. iv. 14).

VII. He has thus gone in because He has obtained eternal redemption. He had gone out to seek it; He has returned, having found it. With this redemption "in His hands, he goes back to the Father, and re-enters the heaven of heavens."

Such is the substance of the passage. But there are only three things in it that I mean to dwell upon. (1.) The re-

Digitized by Google

demption; (2.) The good things to come; (3.) The administration of these by Christ the High Priest.

I. *The Redemption.* There are three words used in the New Testament in connexion with Christ's redeeming work. There is simple "buying;" ye are "*bought* with a price" (1 Cor. vii. 23). There is "a ransom" (λυτρον); to give His life a *ransom* for many" (Matt. xx. 28), where it is the price or purchase-money needed for buying *back* a captive or a doomed one that is meant. Then there is the word in our text (λύτρωσις), which is more than *ransom.* The *redemption* (λυτρωσις) is the actual doing of the thing for which the *ransom* (λυτρον) was obtained or paid down. As in the case of the first-born, they were to be redeemed by the payment of five shekels. These five shekels were the *ransom;* but the actual deliverance of these first-born from the doom which otherwise would have fallen on them was the *redemption.* So Christ's blood or life was the *ransom;* our deliverance, by means of it from death, is the *redemption.* It is of this latter that the apostle is here speaking. Not only has a ransom been found, but the result of it—viz., the deliverance from going down to the pit—has been secured and carried out. Hence the song of the Church is not merely "Thou hast found a ransom," but "Thou hast redeemed us to God."

There is redemption then! Not only a ransom, but redemption. Both have been "obtained," or as the word more exactly means, "found," according to the words of Elihu (Job xxxiii. 24). Christ came, seeking the sinner, seeking the ransom, seeking the redemption. He has not sought in vain. He has found them all. Redemption has been obtained! The cross has won it. Banishment, captivity, ruin, death, are no longer necessary. The ransom has removed the necessity; and the redemption has made *certain* what the ransom made *possible.* The message descending from the heavenly throne, and sounding over earth to sinners, is, "Deliver from going down to the pit, for I have found a ransom!" Long hidden in the Father's everlasting purpose, the Son has found it! Long hidden from the eyes of men, like an unsprung seed in the earth, He has sought for it and found it, and brought it up to the light of day!

Redemption has been obtained! It is no longer a purpose, or a promise, but a fact, a certainty! The price has not merely been obtained for the ransom of the captive exile, but the vessel has been despatched to bring him. Nay, and that vessel goes furnished with a goodly company of the king's own guard, to make sure that he is set free, and to convey him on board.

Digitized by Google

Nay, and it is loaded with all provisions for the voyage home, and fair raiment for the delivered exile. Everything has been arranged for making his return a certainty; in spite of every hindrance, from himself or from his enemies. This is the redemption that Christ has found!

And it is eternal! The deliverance is for evermore. No dread of a second captivity, through failure of the redemption. The security is everlasting. The love is for ever. The pardon is for ever. The righteousness is for ever. The life is for ever. The salvation is for ever. The inheritance is for ever. He has obtained *eternal* redemption for us!

II. *The good things to come.* These good things flow out of the redemption, but they are not the same as either the redemption or the ransom. When a rich man redeems a slave or captive, he provides for him, feeds him, clothes him, brings him into his house, perhaps adopts him, making him his son and heir. These are the good things bestowed on the redeemed captive; but they are neither the ransom nor the redemption, though without that ransom and redemption not one of them could have been conferred. Were the wealthy Rothschilds to redeem Palestine from the Turk by the payment of some millions, they would straightway proceed to have its unlawful occupants dispossessed, its soil cultivated, its mountains terraced, its valleys ploughed, its cities rebuilt, Jerusalem restored in all its former splendour, and made the metropolis of the land. These would be the "good things" following up the redemption of the land, but evidently not the same as the redemption.

So is it with Christ and our redemption. Having secured that redemption, He has gone up on high to administer it, according to the Father's everlasting purpose. In Him dwells the infinite and eternal fulness; and that fulness is the treasure-house of the "good things." It is of His unsearchable riches that the redeemed from among men are made partakers.

These "good things" are not now wholly future. Some of them have come; though some are yet to come. Christ's first coming brought many; but His second coming is to bring many more. We get many at the cross; we wait for more in the kingdom. Forgiveness, reconciliation, peace, love, light, joy, life, consolation, holiness, with the earnest of the Spirit, we get now; but glory, honour, incorruption, the inheritance, the kingdom, the crown, we shall not obtain, till He returns. These are still "good things to come;" and for these we wait the arrival of the Son of God.

All that these "good things" imply, it is impossible for us here to conceive. Even of these which we obtain just now, how

Digitized by Google

little do we comprehend or enjoy! How much less of those which are still wholly future! Yet we know that they are surpassingly excellent; worthy of God, worthy of Christ, fit to satisfy the travail of His soul, and to bring the highest honour to Him, in whom and through whom we shall possess them all. They are far beyond our worthiness; but not beyond the worthiness of Him for whose sake they are conferred. The unworthiness of the Bride shall but enhance the bounty and the glory of the Bridegroom. The greatness of the inheritance, and the kingdom, and the joy shall be all to the praise of the glory of His grace, who hath not only delivered us from the wrath to come, but, as if that were a light thing, hath made us accepted in the beloved, heirs of God, and joint-heirs with Christ Jesus.

III. *The administration of all these by Christ as the High Priest.* He is "the High Priest of the good things to come." To His priestly hands have all things been committed. The reins of universal government are the prerogative of His priesthood, as well as of His kingship, for His is a royal priesthood; He is priest upon His throne; He is Melchizedek, king and priest in one. Our King is our priest; and our priest is our King.

It is with a *priest* that a sinner has specially to do; for without priesthood, kingship and prophetship would be vain to one whom sin had separated from God. It is to a *priest*—the High Priest of good things to come—that God invites us,—"Let us come boldly to the throne of grace." It is of Him, and of our connexion with Him, that the apostle speaks—"Having an High Priest over the house of God, let us draw near;" and it is to His priestly intercession that he refers when he says, "Wherefore He is able to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them."

It is our knowledge of this that removes our fear and uncertainty in drawing near for blessing. Less than this would not give us boldness. All that we need is in priestly hands! This thought meets every difficulty, and strikes down every rising doubt. The thought of *kingly* hands, and *kingly* grace, and *kingly* bounty, would not do. It would leave each difficulty unremoved; and the sinner could but stand afar off, to weep and tremble. But the thought of priestly hands does well. This meets the sinner's case. He is now safe in going to get all He needs; for the very end of priesthood is to provide for the sinner's intercourse with God. The sinner is unworthy; but the priest is appointed to deal with such. The sinner is unfit; but the priest is just for the unfit. The sinner is guilty; the priest

Digitized by Google

is here to pardon. The sinner is filthy; the priest is here to wash. Priestly grace is for the undeserving; priestly blessing is for the cursed; and priestly fulness is for the empty. The feeling that we are sinners, and therefore not entitled to expect good things, but evil, is completely removed by the knowledge that these good things are in priestly hands,—hands sprinkled with atoning blood,—hands once nailed to the accursed tree. Our pardon is in priestly hands; let us go and get it. Peace is in priestly hands for us; let us go and get it. Health is in priestly hands; let us go and get it. The whole of salvation is in priestly hands; let us go and get it. Holiness is in priestly hands; let us go and get it. Life eternal is in priestly hands; let us go and get it. But let us go with boldness; for less than boldness implies a doubt of our High Priest's sufficiency. Let us go with a true heart and in full assurance of faith; not supposing it possible that a sinner can go and be sent empty away. An angel might go to the High Priest, and return with nought; for He is holy; and it is with the unholy that the High Priest has to do, but not a sinner. No; not a sinner! That is impossible; and it is impossible, not because the sinner has done or felt something to ensure acceptance; but simply because our High Priest is what he is—God's appointed channel of blessing for the unworthy and the unholy.

As sinners, needing everything, we go to our High Priest, and we get, at once, the good things which have already come. The possession of these makes us children of God, saints, heirs of the kingdom. And as such we live on earth, enjoying the reconciliation and the peace and the love. But then, as men possessed of these things, we look forward to the possession of more. In the days of the Judges, when Eli was high priest in Shiloh, Hannah went to him with "the abundance of her complaint and grief" (1 Sam. i. 16, 17). He received her at once, and sent her away with his priestly blessing, "Go in peace;" adding, "The God of Israel grant thee thy petition, that thou hast asked of Him." On this, it is said, "the woman went her way, and did eat, and her countenance was no more sad." It is thus we go to our heavenly High Priest, to pour out before Him the abundance of our complaint and grief. And He at once receives us in the fulness of His love. "Go in peace" is His message to every soul that comes to Him. We believe Him as Hannah did Eli; and we go upon our way, and our countenance is no more sad.

Having tasted the *grace*, we look for the *glory*. Receiving such of the "good things" as are already come, we press forward to these which are still future. Standing beneath the

Digitized by Google

shadow of the cross, we cast our eye upward to the promised glory, and realise the crown of righteousness, which the same priestly hands that ministered the pardon shall ere long place upon our heads. Christ's first coming has brought us many good things; His second coming shall bring us more. The eternal redemption shall be consummated in the eternal inheritance. The deliverance from a present evil world shall end in our possession of the wondrous world to come, the inheritance of the saints in light, the new heavens and new earth, wherein dwelleth righteousness.

Art. VII.—NOAH'S DAYS.

Luke xvii. 26, 27.

Our Lord's comparison between the days preceding His own coming and the days of Noah, throws us back on the sixth chapter of Genesis, from which we learn—

(1.) *The state of the world in Noah's days.* There was ungodliness, corruption, violence, lust, flesh-pleasing, vanity, pleasure, engrossment with business; so that there was no room for God, either in man's thoughts or man's world (verses 5 and 11).

(2.) *God's inquiry.* It is said that He *saw* and that He *looked;* as in the case of Sodom (chap. xviii. 21). He "makes inquisition." He does not judge hastily or at random, but calmly and deliberately. Hence His condemnation is such a solemn thing; and His vengeance so awful.

(3.) *God's feelings as to all this.* It "repented the Lord, and it grieved Him at His heart. Though He is speaking after the manner of man, yet these words are the utterance of profoundest feeling. He is not indifferent as to our treatment of Him; He speaks like a broken-hearted father disappointed in his fondest hopes.

(4.) *God's thoughts in consequence of this.* He must withdraw this spirit. That spirit must strive no more. God cannot allow him to be thus grieved and quenched. He must retire.

(5.) *God's sentence* (verses 7 and 13), "I will destroy;" "The end of all flesh is come before me." He must now declare His judgment and vindicate the course He means to pursue. In

Digitized by Google

this sentence man is to read his guilt and God's abhorrence of his crimes.

(6.) *God's long-suffering,* (ver. 3, and 1 Pet. iii. 20). He pronounces the sentence on the spot; but He delays its execution, for He has long patience, not willing that any should perish. He gives man one hundred and twenty years to turn and live. How long He bears! How much He loves and pities! How desirous to bless and save! How reluctant to curse and to destroy!

(7). *God's sovereign grace.* The world would not be saved, but God would have some one whom He might deliver. His free love fixes on one man. Him it selects, him it lays hold of, him it carries through, and for his sake the whole family. Such is grace. "By the grace of God we are what we are." It is grace that makes the exceptions in a world of evil, and shows itself in some saved ones, however few.

Such is a sketch of Noah's days. Let us compare them with the days of the Son of man. Mark the resemblance which our Lord suggests.

I. *In the characteristics of evil.* All that marked Noah's days is to mark the last days; only evil is to be yet more developed and pronounced in all its forms. God allows sin to ripen and unfold itself, that its true character may be seen, and that the human heart may be fully revealed in all its aspects of opposition to God. He has sought to check it; He has given His fiery law; He has raised up prophets; He has inflicted judgments; He has sent His Son;—but all in vain. Man will not turn to God; he will not be restrained; and God gives him over to a reprobate mind. That which is born of the flesh is flesh; and the flesh is ever showing itself. The seed of the serpent is the same to the last. Satan is the same throughout. Iniquity is to swell and deepen and overflow, and toss its waves of darkness, till earth becomes a suburb of hell (2 Tim. iii. 1; 2 Pet. iii. 1; Jude). No law, no restraint, no Bible, no Christ, no God, no religion, no Sabbath, no heaven, no hell, no eternity, death, or sleep! All evil, from Cain's downward, concentrated and expanded in the days of the Son of man! It is to this that we are hastening on! Nothing but self, self-will, self-pleasing, self-indulgence, flesh-pleasing, lust, pleasure, vanity. Let us eat and drink. Our lips are our own. Who is Lord over us? Universal apostasy; rejection of God and of His Christ, Prophet, Priest, and King. All this on an earth marked with frequent judgment. In Noah's days there had been no previous judgment, not so in the last. Everything in the world's long history tells what sin is, and what it has done,—how God hates it—how

Digitized by Google

He will avenge it—and how He will utterly sweep away the transgressor. The whole history of man, as well as the whole Bible, gives the lie to the fable that sin is just men's misfortune, and that God will not be very hard with transgressors; as for eternal punishments, they are a libel on God's character! Such is modern progress, modern development.

II. *In the long-suffering of God* (2 Pet. iii). Truly it is long-suffering. Noah's days were nothing to the last days as a revelation of long-suffering. Ages of long-suffering! So many mercies, so many warnings! This long-suffering can't be measured; it passeth knowledge; it is infinite and divine. What a gospel do we preach to the world when we tell of ages of long-suffering! In Noah's days it was one hundred and twenty years, in ours it has been already thousands. Reckoning from the cross, we can point to eighteen centuries of long-suffering. What a message to rebellious man! the message of divine compassion, of infinite grace and love.

III. *In the warnings given.* Noah's message was, "I will destroy," and the end of all flesh is come before me. He made the world ring with these warnings. So our warnings are yet more terrible and quite as definite, "The end of all things is at hand." "Behold the Lord cometh." "The Judge standeth before the door." Vengeance, sword, fire, the blackness of darkness for ever. Read Matt. xxiv. 21, 31; 2 Thess. i. 6–9; 2 Pet. iii. 7–10; Rev. vi. 12, 17; viii. 13; xiv. 8–11; xvi. 15–21. Terrible warnings; and they shall all come to pass. Careless man of earth, can you hear them unmoved? Is it nothing to you that such infinite wrath is preparing for the world? Oh, flee from the wrath come.

IV. *In the handful of witnesses.* Only Noah and his family. He is the one preacher of righteousness. He condemns the world! So shall it be in the last days. When the Son of man cometh shall He find faith on the earth? Satan shall deceive, if it were possible, the very elect. God shall send strong delusion. Only a few shall be found faithful. Iniquity shall abound and the love of many wax cold. A few out of millions—a few even among professing Christians, and in Christian churches! "Few that be saved," fewer at the close! Let us hold fast our testimony in an age of unbelief.

V. *In the deliverance of these witnesses.* The deluge comes, but Noah is safe; the flood touches him not; God has provided an ark. So with the saints in the last days. They shall be delivered from the fiery deluge. Some tribulation they may have to pass through, but the last and terrible one they shall escape from. Watch and pray always, that ye may be called

Digitized by Google

worthy to escape these things, and to stand before the Son of man.

VI. *In the suddenness of the judgments.* They knew not until the flood came! So shall the coming be. He comes as a thief, as a snare, as the lightning. One taken and the other left. The world might have known but they would not; they said, "Peace and safety" to the last. Then in a moment the trumpet sounds, the fire comes, the Lord appears. Oh! be ready. In the last days perilous times shall come. They shall end in the coming of the Son of man. Enter the ark, and be safe for ever.

Art. VIII.—THE REGENERATION OF THE EARTH.*

Isaiah xxxv. 1, 7.

When this earth burst into being from the creating word of the Eternal, it was perfect and glorious in all its parts. Infinite wisdom devised its form, its various divisions and elements, and all its relations. Renewing skill, with all its cunning craft, had perfectly beautified it, and made it supremely grand and gorgeous,—a magnificent habitation abounding with divine blessedness, in which the creature man, the perfect image of the Maker, should dwell, and He should visit, and frequently abide with him. Grand in all perfections and adornments, the all-seeing eye of its divine Creator, rolling over it, yea, resting upon it in keen scrutiny, in unerring omniscience, declared, "All things are very good." Everywhere, fertility revelling in exuberance, clothed it with richest verdure and the most magnificent and variegated floral robes, which blushed in perfect beauty under the young beams of the infant sun. It was all attired in the gorgeous vestments made by the hand of its creating Lord, and spread itself before His delighted eye, the very perfection of beauty.

But these words of Scripture intimate that our world, so perfect and gorgeous in its creation, has undergone a great and melancholy change; and that it is now in sad and mournful ruins. But they also teach that the present desolations, vast and far-spread and terrible as they may be, shall not always continue, proclaiming the presence of the curse; that the time of perfect renovation or restitution is approaching,

* From the *Prophetic Times.*

Digitized by Google

when at the presence of its Regenerator, it shall put on perfection, beauty, and glory great and grand, as when the word of God formed it, and His divine hand clothed it with verdure, planted its herbs, flowers, and trees, and dressed them and made them supremely beautiful.

It is at this renovation or restitution of our earth to its original perfection and beauty, as taught in this and other passages of Scripture, that we propose to glance for a little. In doing this, we notice,—

I. The thirsty land shall become pools of water.

All the teaching of the Bible shows that the earth was in a state of perfection and luxuriant fertility till Adam hearkened to the voice of Eve, and, at her persuasive entreaty, ate of the tree which God had forbidden him to eat upon pain of death. The Creator, in righteous displeasure, pronounced the sentence, "*Cursed is the ground for thy sake.*" The terrible sentence took *extended and deep effect;* the bubbling fountains dried up; the crystal streams which they sent far and wide over the plains, covering them with fertility and beauty, ceased to flow, and vegetation of every kind, deprived of their life-giving influences, withered and died; and the fruitful field became a barren waste, and the verdant plain a howling desert. And hence these far-spreading desolations, where no brook flows, nor spring pours forth its fructifying waters, nor tree grows bearing fruit or yielding shade; no verdure spreads its green and flowery robes; no rose blooms; no bird sings to the dawning of the moon; but dry, sandy sterility, and death and silence reign.

But these dry barren wastes, limited or vast as they may be, shall not *always* remain; Jehovah, whose curse for the sin of man produced them, shall, according to prophecy, *fully restore them* to pristine beauty, when His restituting blessing, like a new creative power, shall roll over them, then repealing the curse, and pouring out the blessing where it blasted and banned; "*The thirsty land shall become pools of water;*" fountains shall bubble up everywhere in the dry and dreary desert, and pour their never-to-be-exhausted streams, numerous and wide, and deep and far, fertilizing all in their progress, causing reeds and rushes to spring upon their banks, verdure and flowers to cover the plains, pomegranates and fig-trees, fir-trees and myrtle-trees, oaks, and cedars, and olive-trees, to beautify the waste. Then, the dry and barren wilderness, the thirsty ground, the parched, springless, streamless desert, shall *have no place* on our globe; by the blessings of restitution, repealing the curse and restoring original perfection, "the

Digitized by Google

parched ground shall become a pool, and the thirsty land springs of water." This great restituting change shall be produced by the Lord Jehovah at His coming; for He hath declared it. It is part of His covenant with His people, for He has said to them, "Your God will come with a recompense; then shall the lame man leap as an hart, and the tongue of the dumb sing; for *in the wilderness shall waters break out, and streams in the desert.* I will open rivers in high places, and *fountains* in the midst of the valleys; I will make the *wilderness* a *pool* of water, and the dry land *springs* of water" (Isaiah xli. 18). Here we have the promise of Jehovah that the dry desert, the result of the curse upon earth for the sin of man, shall, at the coming of our Lord, at the return of the Son of man to earth, be filled with fountains and streams of water, which shall never again be dried up; but *which shall flow for ever and ever*, causing the earth to yield her increase, making her sin-cursed deserts fruitful as Eden and beautiful as the garden of the Lord, while the sun and moon and His name endure.

> "Rivers of gladness water all the earth,
> And clothe all climes with beauty; the reproach
> Of barrenness is past. The fruitful field
> Laughs with abundance; and the land, once lean,
> Or fertile only in its own disgrace,
> Exults to see the thirsty curse repealed."

II. The desert shall rejoice and blossom like the rose.

The "desert" means a wilderness, a barren place where the curse has swept away all vegetation, and left little or no green thing. We cannot now survey and describe the small barren places or the vast deserts in various parts which constitute seven-tenths of our globe. We would rather glance at their changed condition as set forth by the beautiful comparison of the prophet, "*They shall blossom as the rose.*" When the Lord comes in His renewing power to the restitution of earth, the barrenness of the desert shall flee away in greater haste at His presence than the coldness and sterility of winter flee away before the breath and sunshine of spring. From these desolations, these dismal graves of nature's fertility, grandeur and fragrance, dug by the terrible curse, verdure and floral garniture, and trees of beauty and fruitfulness with the luxuriance of resurrection life, or new-creation magnificence, shall spring up, displaying the power and delighting the eye of the divine Restitutor and the inhabitants of the regenerated earth. They shall blossom fresh, luxuriant, beautiful as the rose, the fairest and the sweetest of flowers. These, completely redeemed from

Digitized by Google

the curse, slain by the blood of atonement, and made very good again, shall form perfect and glorious parts of the new creation. Flowers of every name and hue shall spring from the regenerated bosom of the desert, bloom in paradisiacal perfection and beauty, perfuming the air with their fragrant odours; fertility shall wave her abundant and never-failing harvests over all that was parched ground; the trees on the banks of the new flowing rivers, never to be dried, shall bend perpetually under their burden of fruit, excellent as that on the tree of life in the Eden of God; for then these very desolations shall have become fruitful as the garden of the Lord. The desert shall bloom as the rose in its prime; and *during the eternal spring of the new creation,* "it shall blossom abundantly and rejoice even with joy and singing, the glory of Lebanon shall be given unto it, the excellence of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

How beautiful will the earth be when its very deserts and parched ground become fresh, gay, and magnificent as the new blown rose! Did you ever take that beautiful flower, and examine its rich colours, its blushing magnificence, inhaling its sweet odour, and say to yourself, and feel what you said, captivated with its grandeur? That is the Lord's symbol of the fertility, beauty, and fragrance of the desert and the wilderness when restituted to the promised Eden-condition, and when this earth becomes the habitation of Jesus, returned to dwell with men? Ah! you may have looked at the rose a thousand times, and admired its beauty, but you may never have looked at it as God's symbol of the blossoming desert in the renewed earth. Look at it in this light in which God presents it, and you will see the wilderness producing verdure and flowers, until, in its new creation, it blossoms like the rose.

III. Noxious plants shall give place to healthful and fruitful productions.

If the Bible does not teach directly, it teaches clearly by implication, that previous to the transgression of man, the earth produced no noxious plants. After he had sinned, the Lord said, "Cursed is the ground for thy sake, thorns and briers shall it bring forth." Here it is implied that previous to the curse there were no briers and thorns, nor any baneful plant, and it is clearly taught that they are the direct product of the curse, and the symbols or representatives of all productions hurtful to man; and consequently that all noxious plants of every name are the products of the curse. As this conclusion cannot reasonably be denied, we are led to another, surely taught in prophecy, namely, that when the great Restitutor

Digitized by Google

comes, all these shall be for ever destroyed; for it declares, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." He destroys the thorn and the brier, and all that class of productions which they represent, offensive and hurtful to man, and for ever sweeps them from the earth, and causes the useful and beautiful to spring up and for ever occupy their place. Instead of these, the fir-tree and the myrtle-tree are to spring up, and to be "to the Lord for a name, for an everlasting sign, that shall not be cut off." These trees are representatives of all beautiful, healthful, and fruitful trees, fraught with blessings to man, as the others were fraught with curses. And these are to remain on the earth, not merely as restituted earth's productions, but also to the Lord for a name or memorial, for an *everlasting sign* that shall not be cut off, but that shall remain for ever—remain through eternal years—that thorns and briers and noxious plants, shall never again mar the beauty of earth, then and for ever the garden of the Lord; nor disturb the blessedness of men, its perpetual inhabitants. As the bow in the cloud is the sign of the seal of God's covenant with man, that the waters of the flood shall never again destroy the inhabitants of earth, so the fir-tree and the myrtle-tree are the *sign and seal* of God's covenant to the inhabitants of the new creation, that earth shall never again be cursed for the sin of man, and never again produce these plants which shall be hurtful to him. They shall be everywhere and perpetually the seal of this covenant, that the earth shall remain for ever renewed, holy and blessed, under the eye and smile of Him who shall claim it as His kingdom, and dwell upon it and reign over it for ever.

> **" For the thorn shall give place to the fir-tree of green,**
> **And the myrtle shall flower where the brier-bush hath been;**
> **They shall stand as God's sign, through all ages to be,**
> **That man shall ne'er sin, earth no curse e'er shall see."**

John's vision of the new heavens and the new earth shall then be realised. And then, as he declares, "there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him."

IV. This restituted condition of earth shall be eternal.

That the earth, when renewed, shall *endure for ever*, is plainly declared by the Almighty Regenerator in many passages of Scripture. "Thus saith the Lord, as the new heavens and the new earth which I will make *shall remain before me*, so shall your seed and your name remain" (Isa. lxv. 22). God gave all the land of Canaan to Abraham and his seed for an

Digitized by Google

everlasting possession. "I will establish my everlasting covenant, to be a God unto thee and thy seed after thee; and I will give unto thee, and thy seed after thee, all the land of Canaan, for an *everlasting possession*" (Gen. xviii. 8). Consequently, according to this covenant, the *earth must endure* for ever. Daniel declares, that the dominion which he saw the Son of man receive "is an *everlasting dominion*, which shall not pass away, and His kingdom that which *shall not be destroyed*" (Chap. vii. 14). Since that dominion and kingdom are to be upon this earth, this earth *must endure for ever.* "And there were great voices in heaven, saying, The kingdoms of *this world* are become the kingdoms of our Lord and of His Christ, and He shall reign *for ever and ever*" (Rev. xi. 15). All this, and much more, to which we cannot advert now, teach that the renewed earth shall *endure for ever* in unfading perfection and beauty.

Yes, when the springs of water bubble up in the thirsty ground, under the renovating hand of the great Redeemer, they shall bubble up for ever. When these floods shall break out in the dry desert, in obedience to His renewing power, they will roll their limpid streams, their fructifying waters, through endless ages. When the desert buds and blossoms as the rose under His fertilising breath, puts on its mantle of green, trimmed and adorned with all manner of magnificent flowers, eternity's years will not fade its freshness nor wither its blossoms. When the thorn, the brier, and the thistle have given place to the fir-tree and the myrtle, these shall stand, in their everlasting freshness, the sign of the Lord's eternal blessing on earth. And in this new and eternal earth, Christ and His people shall dwell and reign for ever and ever; for this is part of the eternal home of the saints, of the inheritance incorruptible, undefiled, and that fadeth not away. Reader, does the Holy Spirit, through faith in Christ, bear testimony to your spirit, that with the Lord Jesus and all His saints you shall inherit for ever this glorious new earth?

Art. IX.—TIME TO AWAKE.

Rom. xiii. 11, 12.

Night and sleep usually go together. The one was made for the other. And when united and used as God has designed, both are beautiful and good. One of the most touching figures,

Digitized by Google

expressive of God's kindness to His people, is that where it is said, "*He giveth His beloved sleep.*"

But there is a night which hath no beauties, and a sleep which hath no blessing in it. There is a moral and a spiritual night, and a moral and spiritual sleep, which it would be well for man if he had never known. The one consists of ignorance, depravity, and misery; the other of obliviousness, unconsciousness, self-satisfaction, and inactivity in what relates to God, eternity and the soul.

When a man is ignorant in sacred knowledge—having no just conceptions of God, of Christ, or of what respects our moral relations—to whom the subjects of Revelation are unknown, unappreciated, imperfectly understood, and still more feebly felt—a darkness is in him. He walks in shades. Obscurity broods over his mental nature. He dwells in night.

You see a man of rude morals—in whom principle is not the governing motive—a man led on by mere passion, ambition, and lust. He may have some good traits, wrought by the pressure of circumstances, but he has no fear of God before his eyes. He has no love or submission to the Lord Jesus Christ, in which alone true morality is to be found. His strongest impulses are all selfish and sinful. He finds it much easier to swear than to pray, and can find much more pleasure in the impure jest, the vulgar amusement, the social glass, than in that holiness without which he can never see God. Men like him may admire him, but, when viewed in the light of sobriety and truth, the halo around him is dark. He is enveloped in the gloom of night.

And all who live in this night, are occupied with the proper business of night. They are *asleep*. Forgetfulness is upon them. The sleeping man recollects nothing. He thinks of nothing. He is for the time a blank. And so it is morally with all those who are under the shade of spiritual night. They have forgotten God. They think not of His terrible majesty, or of His matchless goodness. All the mighty subjects of Revelation are as nothing unto them. They remember not what has been threatened against sinners, nor what has been promised to saints.

They are *insensible*. The sleeping man has no consciousness, no feeling. You may call, but he does not hear. You may hold things up to him, but he does not see. You may touch him, but he pays no attention. And so with these spiritual sleepers. Divine things make no impression upon them. They are deaf to the calls and blind to the exhibitions of the Gospel. We preach to them, but they pass it by as nought.

Digitized by Google

Providence lays hold upon them, but still they do not recognise the hand of God. They are plied with a thousand means, but they give no response and exhibit no signs of effective impression.

They are *self-secure.* A man will not sleep when he apprehends serious danger ; and when he does sleep, his very sleeping is a cessation of solicitude in regard to his safety. And so it is with all unsanctified people. They have no idea of the danger they are in. They show no symptoms of concern for their safety. Though treading on the brink of hell, they manifest no anxiety, no alarm. Though liable any moment to be plunged into eternal perdition, they do not seem to see it. No serious apprehensions affect them. They are *asleep.*

And, like what often happens to sleepers, they are also living an unreal life—occupied with vague fancies—dreaming bright and sunny things that nowhere exist. They see happiness where there is no happiness. They cry peace where there is no peace. They are filled with pleasant hopes where there is no room for anything but fearful apprehensions. They imagine that they are achieving the true end of life, whilst they are courting everlasting death. They see what is not, and see not what is. Their whole apprehension of things is unreal—utterly unfounded in truth. Their vision is no right vision. They do but *dream.*

If a sleeping man does anything, he does only foolish things. He has no proper reflection, and no considerable adaptation of himself to the things around him. There is no balance in the working of his faculties. The stories related of somnambulists and somniloquists are both comic and tragic, but never according to what a man in his right senses would do. The same is also true of spiritual sleepers. They do not consider. They act as from strange and unaccountable infatuation. And at best they do but act their silly dreams. They are the dupes of the folly and delusion of their own diseased imaginings. Some of their senses may be open, but not all of them. They may know there is a God and a judgment, but they do not seek His favour, or proceed at all as a rational consideration of their responsibilities would dictate. Their conduct is all that of sleep-walkers, and not that of men truly awake to things as they are.

Sleeping people, again, are always pleased and satisfied with their condition while asleep. They dislike to have their slumbers interfered with. If they are only left undisturbed, they are content. "Tired nature's sweet restorer, balmy sleep," is so lovely to them, that they desire nothing to be intermixed with it, and for the time they want nothing else. They grumble at being aroused from it. They will even quarrel with the light

Digitized by Google

that comes in at their windows to summon them from its embraces. And just so it is with such as are under the stupefactions of sin. They like it. Their moral somnolence is something that they relish. It relieves them of so many weighty cares. It brings them so many pleasant dreams. It furnishes them so much quietness on things which trouble other people. They are loth to be disenchanted or disturbed. They grumble at the servants whom God sends to call them up. They talk gruffly at the summons to arise, and turn over to court another nap. They have strong piques against the Bible, for the light it throws in upon them to rouse them from their carnal tranquillity. They are bent upon avoiding the cares of day and wakefulness as long as possible. They will not arise until they are made to feel that there is no other alternative left. And even after they have been forced to break their slumbers, they will sit swaggeringly upon the sides of their beds, and rest their hands clumsily upon their knees, and think wistfully after their broken dreams, and it is a great chance if they do not lean on the first thing that presents itself, and sleep again!

Such is the condition of those souls that have not risen up to be true and faithful disciples of the Lord Jesus Christ. Night is upon them. They have not the light of spiritual truth shining in their hearts, nor the light of well-ordered affections illuminating their lives, nor the light of lasting pleasure or immortal hope to cheer their march to eternity. And as they are in darkness, so they are asleep. All their spiritual senses are locked, or moved only with pitiable eccentricity and delirium.

Nor is this true only of the grossly vicious, the sceptical, and the profane. It is equally true of every one, in any station in life, who has not wholly given up to be a servant and disciple of Christ the Lord. He that wallows in filth, and the cultivated worldling who boasts upon his good breeding, and superior intelligence—he who denies the Scriptures, and takes refuge in downright unbelief, and he who acknowledges Christianity only to neglect its duties—he who cares not for his God, and he who means to repent but never does it, and every man, woman, and youth not diligently engaged seeking the kingdom of God and His righteousness—all alike are in a spiritual condition just such as above described. The inactive, dreamy, delirious, sleepy tenants of spiritual darkness are neither scarce nor hard to be pointed out. That church member who would rather hear a song than a sermon, or prefer to attend a dance to a meeting of the saints around

Digitized by Google

the Saviour's feet, is one of them; and he who dislikes to be pressed with the claims of practical godliness is another; and the churches, and the streets, and the theatres, and the highways are lined with them, and no observer can mistake them. Nor is it unlikely that some of them will read this.

Friend and brother, it is the last time; and each quickly-passing day brings a special message with it to you, direct from the Spirit of God. That message is, "*that now it is high time to awake out of sleep.*" "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14). Awake—cast off the works of darkness—put on the armour of light—walk honestly, as in the day—put on the Lord Jesus Christ—live for another life,—such are the inculcations now again addressed to every one of us.

A spiritual sleeper *awakes,* when his senses open to his situation—when he begins to see, and learn, and know what a lethargic and unsatisfactory life he has been leading—when he commences to realise what a slothful servant, and what a guilty and faithless being he is in the sight of God. The Prodigal *awoke,* when he came to himself, and saw his wretchedness, and thought of the father he had wronged, and said he would arise and go to his father, and confess what a sinner he had been. The Publican *awoke*, when a consciousness of his crimes so overwhelmed him, that he smote upon his breast and cried for mercy. The base multitudes, on the day of Pentecost *awoke,* when they were pricked in their hearts by Peter's charge of the wickedness they had done, and cried out to know what they must do. And we shall awake, as the Apostle here admonishes, if we set ourselves to a review of our ways, learn our many defects, and come to a more decided and earnest mind with regard to the great things of our souls.

An awakened spiritual sleeper casts off the works of darkness, when he solemnly and honestly abandons his careless and evil ways, and determines no longer to walk with the wicked, or to remain in his indifferent and prayerless ways of life. When the man who has been overcome by his appetites dashes from him his cups, absents himself from the society of the drunken and the lewd, and sets his heart upon being a decent man and a Christian;—or when the unpraying man begins to call upon God, and to live as a man ought to live;—or when he who has been betrayed and caught by any of the many snares of the devil, confesses his guilt, and from henceforth is resolved to be found no more in such associations and such crimes;—then it may be said of him, that he has cast off the works of darkness.

Digitized by Google

An awakened spiritual sleeper puts on the armour of light, when he enlists and arrays himself as a good soldier of the Lord. What that armour is, the same apostle elsewhere tells us: To take unto us "the whole armour of God," that we may be able to stand in the evil day, and having done all, to stand; we must have our "loins girt about with truth," have on "the breastplate of righteousness," our "feet shod with the preparation of the Gospel of peace," take "the shield of faith," wherewith to quench the fiery darts of the wicked, and "the helmet of salvation, and the sword of the Spirit, which is the word of God," and pray always with all prayer and supplication. The three thousand on the day of Pentecost put on this armour, when they received Peter's exhortation to repentance, and were baptized, and continued steadfast in the apostle's doctrine and fellowship, and in breaking of bread and in prayers.

An awakened Christian sleeper walks honestly, as in the day, when he need not be ashamed of what he does—when he so orders his life that he need not fear to have all his habits known. Rioting, drinking, lewd behaviour and thoughts, strifes, envyings, or the indulgence of bad passions of any sort, are all incompatible with this walking honestly as in the day. Ah, these nights, and these screened places about our cities, have records, which if told out, would cause the head of many a one who would be considered respectable, and even pious, to droop, and fill many a bold face with confusion. But any doings that we could not bear to have told before others, is not walking honestly as in the day.

And an awakened spiritual sleeper puts on the Lord Jesus Christ, when he takes shelter in Him as his refuge from deserved condemnation, and seeks to live Christ's life, and, by faith in His Gospel, clothes himself with Christ's righteousness. The Colossians had put on Christ, when they had risen with Christ, and had set their affections on things above, and become dead to this world, and had their life hid with Christ in God.

Such, then, is the spirit and import of these apostolic inculcations. Shall they be heard and heeded, or not? They are all greatly needed by every one, and by some so much needed that there is very great danger of utter shipwreck of faith if they be not heeded. Shall we not, then, take them to heart, and start this year of mercy with a new life? And if any are at a loss for motives, the apostle abundantly supplies them.

"It is high time to awake." So many years and privileges spent to no better effect, is an argument of overwhelming force, not to trifle for the future as many have trifled in the past. If twenty, thirty, forty, fifty, sixty years of grace have past with

Digitized by Google

no better results than some can this day show, what hope is there that such will ever get to heaven without a vastly different way of dealing with sacred things than that which has characterised them hitherto? What reason can there be for allowing things to drift on for another hour as they have been drifting for these years that have gone? Averaging the ages of all our readers, it may be safely said that two-thirds of the very best time to become what we ought to be have passed away. For many it is already the ninth and eleventh hour of the day. Short, very short, and liable to be cut off any instant, is the space yet remaining wherein the opportunities of salvation are accessible. Is it not, therefore, "high time to awake out of sleep?"

"The night is far spent." This night-time of our world will soon be over. There is a day coming in which the unsanctified and the unprayerful shall not be able to stand. The chariot of God's judgment, which is to sweep all the unholy to their deserved perdition, is already in motion. Who knows but this shall be the last year of grace this side of the coming of our Lord? Shall we then let it come in and go by without an effort to make our calling and election sure?

"The day is at hand,"—the day of final deliverance for the suffering saints,—the day when He that shall come will come, with power and great glory, to be glorified in His saints, and to be admired in all them that believe. A little while, and then shall be fulfilled the prayer, which He has taught us, "Thy kingdom come." Any of these passing nights, the shout may go forth from the sky, at which the very dead shall rise, and the day dawn which shall have no more night. Shall we not, then, bestir ourselves, and so live and pray that we may be ready for it? Oh, if it were to overtake some with no more preparation than they now have, what would become of them? And yet there is no guarantee whatever that it will not so overtake them, unless they at once repent, and change their careless ways.

"*Salvation is near*,"—the means of it are near. It is ready to become the consolation of all that will awake and put on the Lord Jesus. It is 1800 years nearer to its consummation than it was since the apostles were on earth. It is half a lifetime nearer than when you began to live. It is another year nearer than it was in the last advent season. And the year that we are now entering may be the last before that consummation shall come. And how is it possible for us to realise these things without being moved, as we never heretofore have been? Let the world think of us what it will; let the godless sneer and point at us the finger of scorn, and talk of us as foolish and

Digitized by Google

weak; let others risk it to go on as they always have done, not caring for God or His judgments; but let us not suffer ourselves to be laughed out of our salvation, or cheated out of eternal life, to have a little of this world's deceitful favours. Heaven is the proper goal of our being. To that let us look. For a place there let us live and labour and suffer. And, whatever this new year of grace shall bring, let us make sure that it brings us closer to God, and arouses us more to the importance of the things of eternity. "Knowing the time, that now it is high time to awake out of sleep."—*Prophetic Times*.

Notes on Scripture.

The Present Truth.

Our Saviour reproaches His disciples for their unbelief concerning the prophetical parts of Scripture in these words: "O fools, and slow of heart to believe all that the prophets have spoken." Is not the reproof needed in our day?

The "present truth," that is, the one to which God would especially call the attention of His people at a particular period, has in all ages been unpopular—unfashionable—and could not be received by any disciple of the Lord Jesus, without more or less of reproach and cross-bearing. It was no doubt in Noah's time popular to believe the truths concerning the creation, and subsequent fall of Adam and Eve, the expulsion from paradise, &c., which had come down by tradition to the people of these days; those were past truths, and the reception of them involved very little, if any, self-denial, reproach, or cross-bearing. But the truth made known to Noah concerning the coming of a flood, and by him preached to the world, met the fate of the "present truth" in all ages; it was ridiculed, despised, and rejected by the great mass of the people, and "they knew not till the flood came and destroyed them all" (Matt. xxiv. 39). The words of righteous Lot concerning the impending destruction of Sodom, seemed folly to his sons-in-law, and when he said to them "Up, get ye out of this place, for the Lord will destroy the city, he seemed like one that mocked to his sons-in-law." So in the time of the prophet Jeremiah, the truth concerning the capture of Jerusalem and Judea by Nebuchadnezzar was scouted by the mass of the priests and people, and they, even the priests, who were *so* strenuous in the belief of the past truth, rejected the warnings of the prophet, and came near putting him to death in their wrath against him.

Digitized by Google

Past truth is comparatively easy to believe;—"present truth" is a *trial* of faith, always.

We come down to the time of our Saviour's sojourn on earth, and of His death, resurrection, and ascension. The truth pertaining to the first advent is the "present truth" to which the apostle alludes in our text, and he says his brethren were "established" in it, that is, believed it. The scribes and Pharisees—the Jewish people generally—believed the past truths recorded in the Old Testament, and were very earnest in defence of them; the record of Moses concerning the creation, the fall, and events in the history of their nation, they received implicitly and believed fully. It involved no reproach, no cross-bearing, to receive such truths. It was rather a credit to one to believe them fully,—the disgrace was to reject them. But to take hold of, and believe that this despised "malefactor" (as they esteemed Him to be), Jesus of Nazareth, was the Messiah so long promised, this was the humbling truth for them. It involved so much disgrace and unpopularity, the taking up of so heavy a cross, that it was too much for them; and, while holding in high estimation the Scriptures, and "garnishing the tombs of the prophets," they still turned away from the "present truth" and crucified the Lord of Glory.

More than eighteen hundred years have elapsed since this deed was done, and during all that long period the great mass of mankind have, as our Saviour himself said—gone in the "broad way that leadeth to destruction," while few comparatively have found and walked in the "narrow path that leadeth to eternal life," and now to us, upon whom emphatically, "the ends of the world are come" (1 Cor. x. 11), God, our heavenly Father, gives as the "present truth," the doctrine of the near approach of that great day in which our Lord shall return according to His promise. This truth has been more or less brought to the notice of men during the present century; and within the last thirty years has been sounded far and wide throughout Christendom, by the living preacher, and the press—by the honoured and the learned in the Church, and by more humble agencies. And how has it been received? Just in the same manner as the "present truth" has in all ages been received—rejected by most, accepted by the few; and like the "present truth" in the days of Noah, Lot, and the apostles, it subjects those who embrace it to reproach, contempt, slander, and detraction. It involves the necessity of being willing to be counted foolish and visionary; it compels those who embrace it to reject many things taught by the scribes and Pharisees of the present day, and to search out and hold fast God's Word, whoever else may reject it. The idea of the return of the Lord who died for us, to redeem His people from death and the grave, to change the earth and "make all things new" according to His promise (2 Pet. iii. 13, Rev. xxi. 5), seems to be exceedingly distasteful and unwelcome to too many of His professed disciples. Why is this? One great reason is the idea so extensively preached and believed of "the conversion of the world," so called, in the face of our Lord's declaration, that "the tares and the wheat"

Digitized by Google

should "grow together until the harvest or the end of the world" (Matt. xiii.)

As many persons, even professing Christians, seem surprised that we should dwell so much upon the theme of our Lord's second advent, let me here give an extract from the commentary of the Rev. Albert Barnes, and I do this the more readily because he is by many esteemed the highest authority in the Church, and moreover cannot be even suspected of teaching that the advent is near, as he looks for the conversion of the world. In Phil. iii. 20 we read, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ," and on this passage Mr Barnes says:—

"It is one of the characteristics of the Christian, that he believes that the Lord Jesus will return from heaven, and that he looks and waits for it. Other men do not believe this, but the Christian confidently expects it. His Saviour has been taken away from earth and is now in heaven, but it is a great and standing article of his faith, that that same Saviour will again come, and take the believer to Himself. This was the firm belief of the early Christians, and this expectation with them was allowed to exert a constant influence on their hearts and lives. It led them (1.) To desire to be prepared for His coming; (2.) To feel that earthly affairs were of little importance, as the scene here was soon to close; (3.) To live above the world, and in the desire of the appearing of the Lord Jesus. This was one of the elementary doctrines of their faith, and one of the means of producing deadness to the world among them; and among the early Christians, there was perhaps no doctrine that was more the object of firm belief, and the ground of more delightful contemplation, than that their ascended Master would return." . . . "It may be asked with great force, whether Christians in general have now any such expectation of the second appearing of the Lord Jesus, or whether they have not fallen into the dangerous error of prevailing unbelief, so that the expectation of His coming is allowed to exert almost no influence on the soul. In the passage before us, Paul says that it was one of the distinct characteristics of Christians that they "*looked for*" the coming of the Saviour from heaven. They believed that He would return, they anticipated that important effects would follow to them from His second coming. So we should look."

I cannot but marvel that so many who resort to Mr Barnes' commentary for instruction, should so neglect and practically ignore this great truth, so calculated, as he affirms, to make us live as Christians should live, namely, "not conformed to the world"—"looking for that blessed hope."

I will introduce also a quotation from a work entitled "The Last Times," by Rev Dr Seiss, of Philadelphia, an eminent minister of the Lutheran Church. He says:—

"We are all too easily satisfied with floating notions of what the Scriptures teach, without searching and verifying for ourselves. Though there is not a doctrine of our holy Christianity more largely treated in

Digitized by Google

the Scriptures, more definitely asserted in the creeds, more touchingly celebrated in our sacred songs, than the coming again of Christ; yet there is hardly another article of faith, so coldly, remotely, indefinitely, and fruitlessly apprehended. Though it involves all our sublimest hopes, and is the basis of our precious expectations, how few ever advert to it as a reality, or have any clear conceptions of it. Though it is the culmination of human hope and destiny, to how many it is a mere dead letter, awakening no emotion, exciting no concern, and making no impression. Though nobody disputes it, yet who feels it, or lays hold of it as a literal truth? As a vital thing, it has well-nigh dropped out of the creeds. Its practical influences upon men's hearts and lives have become so feeble, as to be almost imperceptible, When Christianity was pure, this doctrine was among the most vivifying of the faith. Men believed it, and it quenched the fear of death, and made martyrdom a thing to be coveted; but now it stands upon our books as a superannuated fable."

These testimonies are from two well-known authors and preachers of our own day; and alas, they are but too true. How seldom from the sacred desk is anything said upon this great topic which prophets and apostles so delighted to dwell upon, and urged upon men as the most powerful motive to a holy life. Even when we meet around the table of our Lord to "show forth our Lord's death *till He come*," how seldom, among the remarks made, is one word uttered in allusion to His second appearing—as if, by a tacit agreement, the whole subject is ignored and kept out of sight.

In conclusion, it may be said that while we should study and love all the past truths which God has given us for our instruction, much more should we take heed that we do not reject the "present truth," which He would press upon us, and which is always a trial of faith such as past truth cannot be. What trial is it to us—what reproach do we incur—to believe all the past truths of revelation? All these doctrines are commonly acceded to, but if we have faith to lay hold of God's word concerning the near approach of the great day of the Lord Jesus; if we discern the "signs of the times" and profess to be waiting for, and looking for the coming of our Master, as the Scripture directs us, and so seek to be "*established in the present truth*," we shall soon find that there *is* reproach, and contempt, and expressions of pity for *us*, and we shall be highly favoured if we are only considered weak, foolish, and visionary.

The popular notion is, as Peter said it would be, "All things continue as they were from the beginning of the creation." But the truth is, "The day of the Lord cometh as a thief in the night." To be ready for that day requires a higher type of piety than is common among us at the present time; nothing short of holy hearts and holy lives will be able to "stand when He appeareth."

The perils of the times in which we live, and which were predicted by the apostle (2 Tim. iii. 1–5), are hidden by the devices of Satan from too many who ought to see them. Certainly we need to "anoint

Digitized by Google

our eyes with eye-salve, that we may see," and to go forth unto Christ "without the camp, bearing His reproach,"—if, indeed, we are of the number who "have no continuing city here, but seek one to come." That wickedness abounds, is conceded by all, even by those who look for the world's conversion. The astonishing frauds and robberies in high financial circles—to say nothing of the petty and fast-increasing thefts in more humble life; the luxury and ever increasing extravagance in all quarters, from high and low; the madness after fashion, and to our shame be it said, even among the "daughters of Zion;" the laxity of sentiment gaining ground, east and west, concerning the sacredness of the marriage tie; the numerous murders chronicled daily in our public journals—so common as scarcely to excite remark; the almost universal "haste to be rich," which involves the loss of "innocence" (Prov. xxviii. 20), and which leads to what are genteelly called "financial irregularities," and to the lying, cheating, and deception so abounding in all the marts of commerce and places of traffic, from the millionaires of Wall, State, and Lombard Streets, down to the humbler traders in these wares of Satan; all these things are before our eyes, and if we by God's grace can get far enough aside from the rushing torrent of wickedness, we cannot but see them, and see also that "because iniquity abounds, the love of many waxes cold;" and worse than all, these crimes and abominations so rife throughout Christendom —to say nothing of Heathendom—are not rebuked, exposed, and denounced from the pulpit, as they should be. Who will "cry aloud and spare not?" Who will "lift up their voice like a trumpet and show the people their transgressions, and the house of Jacob their sins?"—beginning first of all in their own circles, their own churches, and among their own "sinners in Zion?" That there is need of it, none can deny. We read in God's Word of "watchmen who are blind," "ignorant," "dumb dogs that cannot bark, sleeping, lying down, loving to slumber;" "greedy dogs, that can never have enough;" "shepherds that cannot understand," "that look every one for gain from *his* quarter." Are there any such watchmen now?

We cannot finish this article better than with our Lord's own directions to *us*, if we are indeed His disciples—"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord." "Surely, I come quickly," is His announcement. May our heartfelt response be, "Even so, come, Lord Jesus. Amen."—*American Paper.*

The Alphabetical Psalms.

In the Book of Psalms there are *seven* which are called acrostic or alphabetical Psalms because of the manner in which they were written, and now appear in the Hebrew.

The *twenty-fifth* Psalm is the first of these. The Hebrew alphabet

has twenty-two letters, and it was apparently the intention of the writer to have each line or verse begin with a several letter of that alphabet in their common order. But "the letter *vau* is wanting in the *fifth* verse, and *koph* in the *eighteenth*, the letter *resh* being twice inserted, once instead of *koph;* and a whole line added at the end, entirely out of the alphabetical series." This Dr Adam Clarke is disposed to attribute to carelessness on the part of transcribers, and the unfaithful manner in which the Jews preserved the Scriptures; but may we not rather conclude with Bishop Patrick, that the psalmist "began to make this petition with an extraordinary art, but the method is presently disturbed by the ardency of his desire and his passionate sorrow, which would not let him follow exactly the order of the letter of the alphabet in the beginning of every verse, as he first designed?"

The *thirty-fourth* Psalm is the second of the acrostic Psalms—each verse beginning with a consecutive letter of the Hebrew alphabet,—but in this as in the other, some derangement has taken place.

The *thirty-seventh* Psalm is the third of the series, but differs from those we have already noticed, "in having *two* verses under each letter,—the first only exhibiting the alphabetical letters consecutively." Here, too, a few anomalies occur.

The *hundred and eleventh* is the next in order, and is rather different from the others, "as the first *eight* verses contain *each two members*, and each member commences with a consecutive letter of the alphabet. But the last verses are composed of *three members* each, characterised the same way, making twenty-two members or hemistichs in the whole, to each of which a consecutive letter of the alphabet is prefixed."

The *hundred and twelfth* Psalm contains the same number of verses as the former, and is composed after the very same manner. The word *Hallelujah* ["Praise ye the Lord"] is the *title*, and not in reality a part of these Psalms.

The *hundred and nineteenth* Psalm "is contrived so artificially," says Bishop Patrick, "that one would think at first sight that it was made after the foregoing. When God had subdued the rest of David's enemies (2 Sam. viii. 10), and given him leisure for such curious composures; for it is divided into as many *parts* as there are letters in the Hebrew alphabet, each part containing eight verses, and every one of these verses beginning with the letter wherewith that part begins. The verses, for instance of the first part, all begin with *aleph*, or A; and all the second with *beth*, or B, &c. And thence this Psalm is called in the Masora, *The great alphabet;* which is an indication that David was now in a very sedate condition, under no extraordinary motions; but quietly considered things as they were represented to his remembrance." It has also been noticed that there are *ten* words which express the revelation which God had then given to man, or some particular characteristic of it, one of which occurs with this signification in every verse, except in the 84th, 90th, 121st, 122d, and 132d. These words are (1.) Testimonies; (2.) Commandments; (3.) Precepts; (4.)

Digitized by Google

Word; (5.) Law; (6.) Ways; (7.) Truth; (8.) Judgments; (9.) Righteousness; (10.) Statutes. Matthew Henry says of this longest chapter in the Bible—"It seems to be a collection of David's pious and devout ejaculations. . . . It is a chest of gold rings, not a chain of gold links. . . . Some have called it *the saint's alphabet;* and it were to be wished we had it as ready in our memories as our A B C."

The *hundred and forty-fifth* is the last of the acrostic Psalms, and is held in such high estimation by some of the Jewish rabbins, that with the devotion of Papists, they were wont to say—"He cannot fail to be a child of the world to come, who will say this Psalm three times every day." It contains twenty-one verses, and every verse begins with a new letter of the alphabet in order; and as all the letters of the alphabet are here except one (*nun*—which would naturally follow the 13th verse), some have supposed that a verse has been lost out of the present Hebrew copies, and that a translation of it is found in the Syriac, Septuagint, Vulgate, Ethiopic, Arabic, and Anglo-Saxon, and might be thus rendered: "The Lord is faithful in all His words; and merciful in all His works." But Bishop Patrick remarks, that "it differs so little from the seventeenth verse (when there is no repetition in any other part of the Psalm), that it doth not, in my opinion, look like the true original verse. And it may be doubted whether there ever was such a verse in that place (where we suppose one wanting), for the psalmist might be carried, by the strength of inspiration which was upon him, out of the method he had at first proposed to himself."

The Abrahamic Inheritance.

I. Abraham, the father of the faithful, received a promise of an everlasting inheritance in the land of Canaan both for himself and his seed,—a promise which neither he nor they ever had fulfilled to them, but which they died in the faith of receiving in a future state! "And when Abraham was ninety years old and nine, the Lord appeared unto Abraham and said unto him, . . . I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God" (Gen. xvii. 1, 8).

II. This promise was renewed to Isaac and Jacob. God said unto Isaac—"Go not down into Egypt: dwell in the land which I shall tell thee of; sojourn in this land and I will be with thee and will bless thee; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will multiply thy seed as the stars of heaven; and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. xxvi. 2–4).

III. To Jacob, when he slept at Bethel, the Lord said—"I am the

Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed" (Gen. xxviii. 13).

David, in the Psalms, refers to these covenants thus—"He hath remembered His covenant for ever, the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance" (Ps. cv. 8–11).

IV. This land neither the patriarchs, nor their descendants, have ever yet received as an inheritance, as is thus proved:—

(1.) When they came out of Egypt into the land of promise they held it as tenants, not as proprietors; and could only sell it till the Jubilee. God said to them—"The land shall not be sold for ever, the land is mine, and ye are strangers and sojourners with me" (Lev. xxvi. 23).

(2.) Stephen, before the council at Jerusalem, said—"The God of glory appeared to our father Abraham . . . . and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee." Then "He removed him into this land wherein ye now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts vii. 2–6).

V. Paul is equally explicit on the subject. He says—"By faith Abraham, when he was called to go out into a land which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." "These all died in faith, not having received the promises, but having seen them afar off: and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city" (Heb. xi. 8–10, 13, 16).

VI. The promises so often repeated, with the inspired comment on them, render it certain that Abraham *and his seed* must have a resurrection, and enjoy them in the new earth. That seed is Christ and all who belong to Christ. Thus the apostle Paul wrote—"He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." "There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. iii. 16, 28, 29).

VII. All Christians, therefore, are to share in the Abrahamic in-

Digitized by Google

heritance. But Paul gives us to understand that it is not the land of Canaan alone, but the world, which was promised to him: "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. iv. 13).

VIII. The hope of the resurrection, and in that state the fulfilment of these promises, was "the hope of Israel:" "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come: for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" (Acts xxvi. 6–8). "For the hope of Israel I am bound with this chain" (Acts xxviii. 20).

IX. The prophet Ezekiel thus confirms this doctrine of the fulfilment of those promises in the resurrection state—"Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, our hope is lost: we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it and performed it, saith the Lord." "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt: and they shall dwell therein, even they and their children and their children's children for ever, and my servant David shall be their prince for ever." (Ezek. xxxvii. 11–14, 25).

On Revelation xx. 4.

That the twentieth chapter of Revelation relates to events to take place at the close of the Christian dispensation is evident, not only from its own language, but also from the fact that the vision therein related was seen *after* the visions of the seven *last* plagues and the destruction of Antichrist.

The chapter contains a splendid vision or picture of events at the commencement, during the existence, and immediately succeeding the thousand years.

Let us look at the picture in detail. It consists of two grand divisions. On the right hand are the great events to take place at the *beginning;* and on the left, the events to occur at the end of the Millennium. Prominent on the right, we see the picture of an angel, having the key of the bottomless pit and a great chain in his hand,

Digitized by Google

laying hold of the dragon, that old serpent, which is the devil, Satan, and then casting him into the bottomless pit, there to remain for a thousand years. Near by are to be seen "thrones" and their occupants, to whom judgment—(the power to rule and judge)—was given. Lastly, and equally prominent in the same division of the picture, is a representation of the souls of the martyrs and true disciples of Jesus, in the act of being *united to their resurrected bodies*, and thus living in their glorified state, and reigning with Christ a thousand years. On the left hand of the picture we see Satan emerging from his gloomy prison, going forth to deceive the nations, and lead them to the final and decisive battle against Christ and His hosts. Above all, a view of the great white throne, and of those who stood before it to be judged and condemned, completes the picture. Now what is the import of this?

In general, it may be confidently said, that it describes events to take place about *two thousand years* from the date of the vision, since we are certain that they are yet in the future.

We may dismiss from present consideration the binding of Satan—the thrones and the reign of the saints with Christ—the release of Satan for a short period—the final battle, and defeat of Satan and his hosts, and the condemnation of the wicked. On these points there is little or no dispute, and, we think, no room for serious difference.

The question, then, may be restricted to the single point as to the meaning of that part of the vision which relates to the *living-again* of the souls of the martyrs and friends of Jesus. The majority of Scripture commentators, and nearly, if not all of the modern opponents of the doctrine of the pre-millennial advent of Christ, consider this part of the vision as "figurative" of the revival of the *martyr-spirit* in the Christians of the millennial period; and *not* the revival of, or rather, *resurrection* of, the martyrs themselves, and friends of Jesus generally.

This view of the question is strenuously maintained by a recent writer (Dr Berg), in the *Christian Intelligencer*, but without success, as we think will be clearly shown in the progress of our remarks.

1. Did not the martyr-spirit continue in the Church after the death of the first martyrs; and in a greater or less degree, does it not still exist in the true Church of God? Have not all real Christians been thus "baptized" *for the dead?* Why then should the martyr-spirit be represented as reviving *two thousand years* after the death of the martyrs, when the fact is, that it has never been absent from the real disciples of Jesus? Besides, John says that the "*souls*," or persons, "lived and reigned," and *not* that their spirit or example did.

2. To restrict the meaning of the resurrection here spoken of to "souls," exclusive of bodies, has necessitated the figurative theory. Dr Berg says, "It cannot be a literal resurrection, because it is a resurrection of *souls;* not of bodies, but of souls." This is a begging of the question. John does not say that the souls were *raised again*, nor even that they *lived again*, but simply that they "*lived* and reigned."

Digitized by Google

It is, however, readily admitted that the term "*lived*" properly belongs to the souls in such a sense as to constitute that living "*the first resurrection*," as the apostle expressly calls it. Now, if *souls* could not be revived since they were not dead, we must necessarily infer that *something* connected with the souls was revived to constitute a proper resurrection. What was that something? It could be nothing else but the mortal part which was then raised and united to the immortal spirit. This view of the case is fully substantiated by what is said of "*the rest of the dead*," who lived not again till the thousand years were ended. This is unquestionably an explicit declaration that the former persons who lived again were dead, since the latter could not otherwise be called "the rest of the dead." So that the word "*lived*" may properly be applied to the "souls," since they lived again in connexion with their resurrected and glorified bodies. Furthermore, the construction of the passage does not warrant the restriction of the predicate "*lived*" to souls alone, as is done by Dr Berg with so much emphasis. Let us examine it briefly.

John says he saw "the souls of them that were beheaded for the witness of Jesus and for the Word of God." Here the structure of the passage suddenly changes, and instead of the participle of the genitive plural as the word "*beheaded*" is in the Greek, the words "had not worshipped" and "had not received," are verbs in the aorist tense, preceded by the relative pronoun which or who. The apostle proceeds—"And which had not worshipped the beast, neither had received (his) mark upon their foreheads or in their hands." This remarkable change in the structure makes the passage highly elliptical, and must be read thus—("And I saw also the souls of those) which had not worshipped the beast, neither his image, and had not received the mark upon their forehead and upon their hands: And they (there is no pronoun *they* in the Greek, and *oitines* must be understood) lived and reigned with Christ a thousand years." According to this view of the passage, the apostle saw a representation of two classes of Christians; first, the martyrs, who had been beheaded, or otherwise suffered death for Christ; and secondly, of all the rest of the true disciples of Jesus who had not worshipped the beast, &c.

These two classes include the whole "general assembly and church of the first-born;" of whom the apostle says, "*They* lived and reigned with Christ a thousand years." Here it is to be observed again that the English pronoun "*they*," in the above clause, has no corresponding word in the original Greek, and "*oitines*" (who) must be understood as the subject nominative of the following verbs.

Who, then, it may be asked, "*lived* and *reigned*"? The answer evidently must be, That the persons spoken of—the martyrs and other disciples of Jesus—lived and reigned.

The text then, in its original construction, does not afford the shadow of a warrant for restricting the words "lived and reigned" to souls exclusive of bodies, as has been done, with such apparent confidence, by Dr Berg. Nothing but a determination to wrest this passage

out of the hands of Pre-millennialists could have suggested such an idea, as it seems to us.

The process of ratiocination in the minds of our opponents, appears to be this—If we can confine the predicates "lived and reigned" to "*souls alone*," then the idea being absurd that John saw dead souls, and that these dead souls revived, there will be no other alternative but to make the resurrection "figurative," and thus get rid of the testimony of this powerful and decisive text.

3. If the resurrection of the martyrs and other disciples of Jesus, called by John the "first resurrection," be a "figurative" one, must not the "second resurrection," that of the wicked, be also figurative? and is Dr Berg prepared to admit that? Yes, he is prepared even for this; for since writing the last sentence, we have looked at a recent article of his, and find this explicit admission—"The first resurrection is thus shown to be figurative. It is the raising up of men endowed with a martyr-spirit. The resurrection of 'the rest of the dead,' who are said 'not to live again' until the thousand years are past, is of course also figurative. This I am at pains to say, not once merely, but *again* and *again*, with marked emphasis!!!"

4. It must be admitted by all that something is represented in the vision, not only as *living*, but as living again, or being resurrected at the beginning of the millennium. What was it? It must be something capable of *dying*, which could not be *souls*, since souls cannot die. "Yet," says the doctor, "souls *only* are meant, and that figuratively." But the spirit of the martyrs has *never died*, and therefore cannot be said to be *revived*. And if the spirit of the martyrs was only revived two thousand years after its death in the death of the martyrs, what becomes of true Christianity in the intervening period? and what becomes of the promise of Christ, "That the gates of hell should not prevail against His Church"?

A figurative resurrection is not a *reality*; yet the angel said to John, "Come up hither, and I will show thee *things* (realities) which must be (exist) hereafter." Was John's vision, then, only the *figure* of a *figure*; or was it the picture of a *sublime reality*?

The following brief paraphrase gives what is the true meaning of the apostle—"And I saw thrones, and the saints sat upon them, and the authority to rule and judge was given to them: And I also saw the souls of them that were beheaded for the witness of Jesus and for the Word of God; and I saw, too, the souls of those who had not worshipped the beast, neither his image; neither had received the mark upon the forehead, or in their hand; and these martyrs and saints lived again in their raised and glorified bodies, and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This particular resurrection of the disciples of Jesus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."—*Prophetic Times.*

Digitized by Google

The Religious Danger of the Continent.

If the philosophers and the masses are in accord on the Continent, as Mr Disraeli says they are in England, the priests will one day have to pass through a bad quarter of an hour. One of the most marked signs of the times in Catholic countries is the extent to which irreligion is becoming a religion, a fanaticism as fierce and as propagandist as that of any creed has ever been. The change is not so perceptible in the Protestant States, where irreligion tends towards indifferentism, or rather to a tone of mind lower even than that, the tone of England, just before Whitfield began his career,—a tone, under which the supernatural is neither loved, nor hated, nor feared, nor discussed, but simply ignored as one might suppose it to be among bees. There is plenty of spiritual energy left in Protestant Germany, but in places and among certain classes of society, especially the very respectable, spiritual life seems to have been smitten with paralysis. A friend who has been residing some months in Hesse, says that nothing struck him when fresh from the controversial vivacity of English life —where people now discuss the first cause in drawing-rooms, and argue about the soul over their soup—so much as the apathy of the educated upon the whole subject. They seemed to feel about theology as men without ear feel about music, as something some people were interested in, possibly a something great, possibly a something trivial; but anyhow, a something of which they understood neither the laws, nor the motives, nor the pleasures, nor the pains, nor even the terminology. Scripture to them was as Handel to the deaf, spiritualism as counterpoint, a great theological work as a great oratorio. It was not that they wanted none of it; their indifference went even further than that, till it suggested a natural incapacity. This, however, is not the tone of irreligion in the Catholic countries of the Continent. There the new attitude of Catholicism, its fiercely aggressive, obscurantist, and persecuting tone, has irritated scepticism to passion, to a hatred of Catholicism and its ministers which, in its ferocity and the concreteness of its manifestations, recalls the days of the first French Revolution.

The laughing scepticism of "polite society" is vanishing away, and in its place we have a propagandist spirit which cannot be content without overt acts. Men write, it is reported, from all parts of France to congratulate M. de Sainte Beuve, most brilliant among essayists, and among the few remaining masters of the lost art of conversation, to congratulate him on maintaining the "sacred cause" of Materialism in the Senate, and one such correspondent signs himself a member "of the grand diocese," thus making of denial not only a creed, but an ecclesiastical organisation. Others, said to be thousands in number, bind themselves by oath never to accept the services of the Church in life, in death, or after death; to be married by civil ceremonial, to reject the "last offices"—which in Catholic countries

Digitized by Google

have a social as well as religious importance—and to be buried in unconsecrated ground. Our readers remember the astounding explosion of Materialism among the students from all parts of the world, who assembled at Liege to advertise their scorn and hatred of the ideas involved in the words "God," and "soul," and "revelation," and "Church," a scorn and hate to which words seemed inadequate to give expression except in phrases that smelled of blood.

In Belgium, where Ultramontanism has selected its battle-ground, Materialism, utter and propagandist, is the creed of all but the religious, and is accompanied by a desire not merely to quit, but to put down the Church as an evil thing, a foe to human society. The struggle is regarded as one between Civilisation and the Syllabus, as a warfare between irreconcilable ideas, in which every weapon is to be welcomed, and quarter is disgraceful. M. de Montalembert, who, if a bigot, is furthest of mankind from a fool, declares publicly his belief that Paganism is winning, that the Continent is on the eve of a burst of irreligion, or hatred to religion such as even the Revolution did not produce, in which all institutions claiming to be divine will be overthrown, and men commence the organisation of a new and secularist world. [May not this be the beginning of the fulfilment of the prediction that the ten kings shall hate the apostate Church, eat her flesh and burn her with fire ?] So terrified are many thoughtful men at the prospect, that Protestant statesmen like Guizot sway toward Catholicism as the only visible buttress against the wave, and—most significant sign of all—fervent Catholics hesitate to proscribe Renan. In England we think him sceptical, in France men, orthodox to the back bone, doubt whether his sentimental Unitarianism may not be a defence against infinitely more dangerous and thorough-going assaults. In Austria we have just seen an explosion of the same spirit, a majority of the Reichsrath exultantly proclaiming that they were all Darwinians, or, as they strangely enough misrepresent that form of speculation, all Materialists, intent, as they openly avow, not on limiting or denying the pretensions of the Church, but on compelling it to give up all effort or claim to interfere in any way whatever in human affairs. So long as this spirit was confined to a select circle, it would have little meaning except for students of the various forms of spiritual reaction; but it is fast filtering downward. That revolt of the Schoolmasters in Austria was a revolt of the leaders of the peasantry, and was directed against ideas as well as against priests. It is stated that the Kaiser has admitted to the Vatican that on religious matters he is not a free agent; that all his soldiers could not enable him to veto the "Godless bills;" and whether this account is correct or not, it is certain that the Austrian masses never got so excited on any secular matter.

We have often reminded our readers of the fact that a city riot in Belgium always includes an attack on priests or monasteries, and the curious state of affairs in the Department of Charente is a present illustration of the state of feeling. The priests there are being protected by Lancers from the hands of their flocks, who, were the soldiers with-

Digitized by Google

drawn, would tear them in pieces. The Prefect's idea is that the people are passing through one of these paroxysms of credulity which occasionally seize whole nations,—witness the witchcraft mania in so many countries,—that they are deluded with a report that tithes are to be re-established. That may be the fact, probably is; but wild outbursts of that sort always embody some latent sentiment, some deeply-rooted fear. The man who wants to kill his pastor,—be it remembered, an indispensable pastor, under the Roman system,—because the pastor may be going to tax him, who resists troops in his thirst for his cure's blood, is not in love with the priesthood. During the sixteen years of the Empire the Ultramontane yoke has been pressed as sharply down as that of every other form of authority; and without disparaging, far less denying the theory that France has in places become more religious, we cannot but doubt whether there is not also a general hatred of priests, as meddlesome officials of the arbitrary sort, or, as the peasants themselves phrase it, with moustaches sharply drawn up under the nose, as the "black gendarmerie."

We confess that as we read of the spirit which manifests itself in France, Belgium, and Austria, whenever pressure is removed, we scarcely wonder at the vehemence, or the rage, or even the cruelty of the priesthood. They must feel as the priesthood of the third century felt, impelled at once by an imperative duty and an overmastering fear, as if they were once more fighting a Paganism which, if victorious, would throw them to the lions. If their adversaries win in their present temper, their lives will scarcely be safe; and if their lives are safe, the institutions in which they trust, and to which, be it admitted, the majority of them are sincerely devoted, will be overthrown. It must not be forgotten that to sceptics in Catholic countries the Church presents itself as a corporation, which must either be let alone or destroyed, no medium course getting rid of its transcendental claims. In a panic which is not all or even principally selfish, the clergy are losing their acuteness, and making blunders which only serve to intensify the hatred of their opponents. They are falling back on their centre for support, till their internal freedom threatens to disappear, and the Pope has the courage to ask the Church to pronounce him infallible, and they are endeavouring to reduce those who adhere to them to an almost military obedience. The attack is so determined, defeat would be so terrible, that they incline to place organisation above all things, to expel their own ablest friends, if they show the smallest symptom of independence.

To take a single illustration of their policy. The very best friends the clerical order can have, are the few highly intellectual men who strive to reconcile Rome with the modern world, who maintain that Christianity is compatible with any form of material civilisation. To such men, the only men who stand between them and the Materialists, and the only teachers who might in the last resort teach the masses that no dogma can produce hunger, that freedom is inconsistent with belief in the Real Presence, and that the unity of the Church does not

Digitized by Google

increase the conscription, the Ultramontanes, constrained by Rome, impelled by fear for themselves, driven by terror for the future of mankind, offer the Syllabus, under penalty of being considered foes like the Voltairians and the Materialists. Naturally, the intellectual Cotholics and the laity refuse, being unable to deny what they see—that civilisation is good; and the Church is really reduced to what its enemies call it, a corporation hostile to society, and as such, in the judgment of those enemies, to be *ecrasee*, razed off the ground it cumbers. The Church offers in Catholic Europe only the alternatives of abject obedience or hostility, and Europe, unable to obey without discretion, accepts the alternative. It is not with pleasure, but with pain, that we record a growing doubt whether M. de Montalembert is not in the right; whether, if Rome does not change her policy, Europe may not see an explosion of irreligion, of fanatical hatred to religion of every kind, false and true alike, which will make the last quarter of this century the darkest through which modern man has passed. We like not Catholicism, with its sacerdotal claims, or Ultramontanism, with its machine-like obedience; but either is better, Hindooism is better, we had almost written Fetichism is better, than the foul creed which papal madness is establishing, the creed which has for solitary profession the dogma, "Sugar is sweet."—*London Spectator.*

The Evil which the Lord creates.

"I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things" (Isa. xlv. 7).

The word *evil* has two significations in the Scriptures. It is used (1.) for sin committed against God, and (2.) to denote the judgments of pestilence, war, &c., which the Lord brings upon nations to punish them for their disobedience. Such, for example, as was threatened against Nineveh—"And God saw their works, that they turned from their evil way, and God repented of the *evil* that He had said that He would do unto them, and He did it not" (Jonah iii. 10). Of course God did not repent of any sin He was about to commit against the Ninevites, but of the judgment with which they had been threatened. That "evil" is not used in Isaiah in the sense of moral evil is obvious from the parallelism that is employed: "darkness" stands as the opposite of "light," and "evil" as the opposite of "peace" and prosperity. To suppose Jehovah to be the author of moral evil, or sin, is abhorrent to the general strain of the Bible, and to all just views of the character of a holy God; but that He does preside over adverse as well as prosperous events, and directs and inflicts judgments of various kinds, is true, and in this sense the prophet inquires, "Shall there be evil in a city, and the Lord hath not done it?" (Amos iii. 6.)

Digitized by Google

The Armour provided.

"Take unto you the whole armour of God, that ye may be able to withstand in the evil day [or day of temptation], and having done [or overcome] all, to stand" (Eph. vi. 13).

This panoply, so needed in these latter days, is represented as ready *for use.* For the term is *analabete*, "Take up what is laid at your feet." It is as if Paul had referred in his language to Homer's representation of Achilles's armour provided by Thetis, and *laid down before him.—Dr A. Black.*

Reviews.

Comparative Analysis of the Seven-headed, Ten-horned Symbols (Rev. xii., xiii., xvii.) By the Rev. R. H. Graves, D.D. London: M'Intosh. 1869.

This octavo is replete with learning and clear thought, and good writing; yet, we confess, we cannot assent to the conclusions nor appreciate the analysis. Dr Graves very successfully overthrows the interpretations of others, but he does not seem to us so successfully to establish his own. But the volume is not without its value to the student of prophecy.

Ezra, the Last Prophet; or, The Vision of the Great Twelve-winged, Three-headed Eagle. By T. Inman, B.A. London: M'Intosh.

We cannot but condemn this new attempt to raise the Apocrypha to the level of revelation. More than forty years ago, Mr Frere and Edward Irving took up the so-called predictions of Ezra; and now another interpreter of these pretended inspirations appears. We look in vain in this, as in former writings, for proofs of the Divine authority of these prophecies. It is a fearful thing to add to the words of the living God.

Christ in the Pentateuch. By Henry H. Bourn. London: Partridge & Co. 1869.

There is much excellent truth in this volume; and its tone is truly spiritual. Christ is its burden from first to last. Yet with many of the author's interpretations we cannot quite agree,—such as in the chapter relating to the Cherubim. The reader, however, may gather something profitable from its pages.

Digitized by Google

The Last Great Battle. By G. F. LOGAN. Glasgow: Gallie. 1869.

We do not concur in the author's prophetic speculations, nor at all relish the sensational tone of his pamphlet.

The Genuine Letters of the Roman Pontiffs, and those addressed to them, from Saint Hilary to Pelagius the Second—[*Epistolæ Romanorum Pontificum Genuinæ, et quæ ad eos scriptæ sunt, à S. Hilaro usque ad Pelagium II.* Recensuit et edidit Andreas Thiel. Fasciculus I.] (Nutt.) *

"A large volume of a thousand and eighteen pages, containing the letters of seven Roman Pontiffs, from A.D. 461 till 523, with various epistles addressed to them by emperors and others, must necessarily present miscellaneous matter in abundance. The subjects treated or touched upon by the holy Fathers are numerous, often unimportant, sometimes trifling. Occasionally they are intimately bound up with the authority of the Roman See and the welfare of the Church which it represented.

"As materials of Church history these epistles are of most value. They are especially serviceable to authors such as Boehringer, who write ecclesiastical history in biographies. In other respects they show the progress and pretensions of the Roman Church in a certain stage of its development. Many of them have respect to heretics, about whom the language is neither moderate nor charitable. They deal largely in excommunication and denouncement. All who separate from the faith of the Church on any point, or who have been deposed from any office in it, are spoken of in severe terms. Ecclesiastical justice verges towards harshness, differing in a marked degree from the calm verdicts of civil tribunals. In this respect the Church of Rome has shown more intolerance than other communions; though all are culpable. Power intrusted to spiritual bodies is exceedingly liable to abuse.

"While some of these letters are wise and judicious, the greater number display more assumption than the characters of the men warrant. But Saint Peter's chair occupies a dangerous height; and those seated on it naturally look down on other mortals as born to obey their ghostly head without questioning. Several show a wordly policy as well as an administrative ability, justifying the choice which raised their authors to the episcopal throne. This element appears particularly in those written to the emperors, where praise and flattery play their part. Stubborn rulers who do not coincide with the requests of the Holy See are reasoned with theologically,—as though they required enlightenment about the treatment of heretics and the heinousness of schismatic doctrine.

"The general impression left upon us by the perusal of the documents is, that persons or bodies are fortunate over whom clerics, high or low, synods, convocations and councils, have no power. Freedom to think and act under the consciousness of accountability to God's law, is an inestimable privilege.

"Gelasius, writing against the Pelagians, describes one Seneca thus:—

"'A miserable old man called Seneca, who is not only a stranger to sacred erudition, but to common intelligence itself, imprudently immersed in the mud of the Pelagian quagmire, like one of the frogs we read of in the Revelation. Rolling horribly in that filth, he cannot possibly find any way of emerging from it; because leaving the purity of Catholic truth, he is all the

---

* This notice is abridged from the *Athenæum*.

Digitized by Google

more enclosed and overwhelmed by the muddy pits of falsehood, in proportion as he tries to raise himself by its slipperiness,—being one of those whom the apostle Peter describes—"But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption, and receive the reward of unrighteousness." For really his mind is so stolid and obtuse, that he is utterly unable either to give or receive a reason for the poisons he has swallowed and vomited; but hardened with diabolical blindness, and delivered over to himself, he is condemned by the deadly obstinacy of his heart; nor is anything left him but that our God should pierce his mind with powerful compunction,' &c.

"An epistle of Hilary to Ascanius and the Bishops of Tarragona shows that this Pope allowed a priest to marry a virgin, and be the husband of one wife. Gelasius forbids the Sacrament of the Last Supper to be divided, by the sacrilegious feelings of some who receive the bread, not the cup. The Roman Catholic system of doctrines, regulations, prohibitions, was not developed as yet; nor did any Pope till Gregory the Great insist upon his preeminence above the Bishop of Constantinople. The civil power was respected and invoked where it was thought desirable; it was not set at defiance or overriden by spiritual arrogance till a later period."

On the Knee of the Church. Female Training in Romish Convents and Schools. Translated from "Sur les Genoux de l'Eglise." By M. CHARLES SAUVESTRE. Fifth edition. Paris: Dentu, 1868. London, 1869.

We extract the following from the *Wesleyan Methodist Magazine*:—

"'ON THE LAP OF THE CHURCH.'

"*Sur les genoux de l'Eglise.*" As a mother nurses her infant on her lap, so, according to M. Dupanloup, Bishop of Orleans, does Holy Mother Church, not the Church of Christ, but the Church of Rome, bring up her daughters. With a zeal for that community which has often engaged the pen of this bishop, he endeavours to write down lay female education in France; regarding even the bare proposal of the laity to establish female schools as an insult to the priests and monks who desire to take charge of that part of the population, in spite of the natural repugnance of husbands and fathers, who know, to their sorrow, the fatal consequence of delivering lambs into the keeping of wolves. Now that the ecclesiastics in the sister island are clamouring for what they condescendingly call "denominational education," it is desirable for Englishmen, at least, to have a correct idea of the "denominationalism" which is applied to female society, when moulded by them and by their brethren. We do know what it means, indeed, but people do not always remember; and we will therefore present our readers with a few extracts from the English version of the book before us, refraining from disquisition on the general subject, and selecting only such passages as are of more direct application to the circumstances of Great Britain and Ireland, passing over French politics and principles.

The Bishop of Orleans himself, speaking of the priestly masters, had said that, "far from educating" females "as they ought, they dissipate, weaken, and debase them." The Cardinal Archbishop of Bordeaux had written in a pastoral letter, that it was necessary "to strengthen the minds, the hearts, and the wills of young women, to prepare them by science and virtue for the

Digitized by Google

mission they will soon have to fulfil, in order that home-life may regain its power and its dignity." M. Dupanloup, again, before the laity moved in the formation of female schools, had censured the state of female education thus:—

"In general they know nothing, absolutely nothing. They can only speak of dress, fashions, steeplechases, and the absurdities of other people. A woman knows all the actors, and all the well-known horses; she knows by heart the names of those who act at the opera, and at the 'Varieties.' With the stud-book she is far more familiar than with 'The Imitation.' Last year she betted on 'Toucques,' and this year on 'Vermouth,' and she assures you that 'Bois Roussel' will have a great renown in future time. '*The grand Derby*' is her delight; and when the 'Fille de l'Air' won, she considered it as a national victory. She will tell you who are the best dressmakers, the most fashionable saddler, and the shop which all the world frequents. She weighs the respective merits of the stables of the Comte de Lagrange, of the Duc de Morny, and of M. Delamarre. But, alas! should the conversation turn upon geography, the Middle Ages, the crusades, the institutions of Charlemagne or St Louis; or on a comparison of Bossuet with Corneille, or of Racine with Fénélon; or should we speak of Camoëns, or of Dante, of Royer-Collard, or Frédéric Ozanam, of Count de Montalembert, or Father Gretry, the poor woman is silenced; she can only talk of young women, or of the idlest young men; she is incapable of speaking of business, art, politics, or science."*

But now that the priests have not gained the support they would fain receive for multiplying Jesuit colleges and schools in convents, brotherhoods, and sisterhoods, M. Dupanloup changes his note, and M. Sauvestre reproves him roundly:—

"Because France is at length awakened, and occupies herself in the education of her children, you make loud complaints. You had counted upon extending over all education the black robe of the Church; and now that the country is agitating itself to escape from this thraldom, you complain, you demand assistance from the Government, you declare them to be responsible, and you insist upon having a decree in your favour. Very well, you show your true character; and I prefer such sincerity to that false appearance of liberality in which you have shrouded your intentions until the present time. At least, it will now be understood, that in struggling with you we struggle for the rights of families and for liberty. You, sir, defend (as you assert) the *holy* interests of the *Church* and of *morality*.

"You sound the tocsin because mothers of families have associated themselves to found schools; but you remain silent when your priests go in state to give their blessing to a milliner's shop, and call down a blessing from heaven on the increased luxury and expense of tawdry and showy dresses.

"You denounce the liberty of instruction—you ask to have it placed under severe supervision; but you close your own establishments even to the inspectors of Government. You denounce the teaching of the faculty of medicine in Paris as immoral; but you do nothing, and have done nothing, against the foul casuistic teaching of the Jesuits in your catechisms of perseverance, and in the clerical schools of every degree.

"And you end your pamphlet with a threat—that of ordering parents to withdraw their children from the university,—an illusory threat; and you know it to be so, better than any one else; you know that it can no longer be carried out.

"In a word, this pamphlet is a challenge—an audacious challenge—not

* See a letter from a lady, quoted by the Bishop of Orleans in his "Learned Women and Studious Women," p. 28.

Digitized by Google

to the Government, but to the whole society of France born of the Revolution.'" (Pp. 5, 6.)

As to the morality of the old clerical schools, this stern censor uses but a few cutting sentences, leaving a well-known catechism to tell of what sort it is. From this "Complete Course of Christian instruction" he quotes largely. We give a few passages.

"'*Question.* Is it allowable to wish a bad action to be committed, or to rejoice over one, because of the benefit which may result from it?

"'*Answer.* It is never allowable to wish a bad action to be committed, or to rejoice over one, whatever may be the advantage resulting from it; thus a son cannot rejoice over the murder of his father, because he gains a large property. But it is allowable to rejoice over an advantage gained, though it results from a crime; for example, a son may joyfully receive any property procured by the murder of his father.'

"How do you like this 'for example?'—is not the case happily chosen?" (P. 10.)

"'*Q.* Is it sometimes allowable to kill an innocent person?

"'*A.* It is never allowable to kill an innocent person DIRECTLY, even to assist the interest of the public. But a person may, in the case of a grave and urgent necessity, do an action that is good in itself, though capable of causing the death of one, or many, innocent persons: provided that the person who commits the deed shall have nothing in view excepting the good which will result from it, and that he prevents, as much as is in his power, the mischief he apprehends.'

"This is the application of the Jesuit maxim, that 'The end justifies the means'—the doctrine which sanctions the massacres of St Bartholomew and of the *Coups d'Etat.*" (P. 10.)

"'*Q.* Is it always wrong to steal—when we take that which belongs to others?

"'*A.* No.' . . . .

"Notice this. From the first word, 'No,' the child learns to think that it is not *always* wrong to take that which belongs to another. 'No.' It is not always wrong to steal: that depends on circumstances. Thus the youthful conscience is obscured and deceived, the child learns and repeats by heart that *sometimes* the property of others may be taken without scruple. Observe, it is to children from the country that they teach this beautiful piece of *Christian instruction.*

"Now let us examine the rest of the answer, and learn on what occasion it is allowable to take the possessions of other people.

"'*Q.* Are we always guilty of theft when we take that which belongs to another?

"'*A.* No. It may happen that the person from whom you take the property *has no right to oppose you;* for example, this may happen when the person who takes another man's possessions is in extreme distress, and that he only takes what he absolutely requires to deliver himself from it. Or, when he takes from his neighbour in secret, as a sort of compensation which he could not obtain in any other way, things which he may consider due to him in justice.'

"Let us suppose the case that one of the pupils of the schools in which this beautiful morality is taught, is prosecuted for theft in a court of justice, and that he should say, or cause his advocate before the tribunal to plead, 'You have no right to condemn me, because your law is contrary to that which I learnt to reverence at the school where they taught me my duty. It was a public school, supported by the State, in whose name you now wish to condemn me. . . . . If it is contrary to law for any one to take another's property on any occasion, why does the State pay masters to teach that *in certain cases* it is allowable to steal?'

Digitized by Google

"Now, I wish to know what the organ of the minister of public justice could reasonably answer to this poor thief." (Pp. 10, 11.)

"'*Q*. Are there not several kinds of conscience to be distinguished by all people?

"'*A*. Yes, the distinction between the true conscience and the false conscience; the conscience which is certain, and that which is doubtful; the probable conscience, and the improbable conscience; the scrupulous conescience, and the capacious conscience.'

"In what a position you place a poor child who finds himself surrounded by all these consciences! How do you think he can discover for himself any real sense of morality?" (P. 15.)

"The second chapter in this very instructive little book contains information which recalls many passages in the daily intelligence of these present times. We think of brigands, Irish assassinations, pontifical regiments, Fenians, &c. But M. Sauvestre's 'purpose is to speak more especially of the kind of education given to young *girls* who are placed in a religious house for instruction.'

"Besides their lessons, there are a great number of very extraordinary practices. For example, there is 'the Pope's militia,' of which the following is a short account.

"In the month of January 1865, the association of 'the Pope's militia' was inaugurated. Its first institution took place in the house of *Sacré Cœur*, of L——, in which it was organised by the pupils, to whom were added numberless young girls from the schools directed by the nuns of the Immaculate Conception of B——, and the children of the brothers of the parish of Saint Bruno, in the same town. At the same time a 'militia' was organised in the College of St Joseph of Tivoli, at Bun, where five hundred children are never tired of fighting for the triumph of the Church.

"'For two years,' says the pamphlet that we hold in our hand, 'the soldiers of the Pope have increased in the colleges, schools, and little seminaries. . . . . God visibly blesses those houses which gives soldiers to His army.' Everybody understands what that means. . . . .

"This pamphlet begins with these mysterious words:—

"'Behold, the hour has come for the desperate struggle of the serpent against its enemy, the Immaculate Virgin—the victory of "The Pope of the Immaculate Conception" is infallibly certain. But only those will feel the full joy of triumph, who shall have fought for Mary and her Pontiff.'

"Then follows the song of Deborah, sung by the Virgin Mary:—

"'My heart is toward you, O noble young men of Israel!'

"'But while you fought on my side, ye warriors of the tribe of Naphtali, ye warriors of the tribe of Zebulan; while out of Machir came the governors to guide the others to battle, Gilead abode beyond Jordan, Dan remained in his ships, Asher continued on the sea-shore and abode in its creeks.'

"'Curse them, said the angel of God, curse ye bitterly those who came not up to the help of the Lord, to the help of His ten thousand soldiers.'

"Then the pamphlet resumes thus—'There is in the Catholic houses of education an immense army of children, and of young people, all ready to enrol themselves in the ten thousand, and with them to challenge the enemy. But they cannot do it. Must they sleep like the young men of Gilead, while the soldiers of Naphtali die for the salvation of Israel? The children have generously answered by organising in the Catholic houses, where they are brought up, the work of the soldiers of the Pope, which places in the hands of the youngest child a terrible arm against the enemies of the Church.'

"A child is enrolled in the Pontifical Zouaves the moment he subscribes to an engagement, in the following terms:—'I engage myself for one year in the Pontifical Zouaves.'

Digitized by Google

"Nothing can be more easy; the child is thus engaged, upon honour, to offer every day to God for the triumph of the Pope,—

"1st, One hour of silence.

"2d, One hour (at least) of labour.

"3d, To make each day a *récréation parfaite,* that is to say, a *récréation* during the greater part of the time allotted for play.

"(What revelations do we not find in this one prescription !)

"4th, Lastly, the child shall receive the communion every Sunday for the Pope.

"In the first page is the following inscription:—

"'THE MILITIA OF THE POPE,

"'In the Houses of Education.

"'Name of the house: Name of the soldier: Name of the corps: Rank: Years of service.'

"On the other side we find this approbation:—

"'Seen, approved, and earnestly recommended;

FLORIAN,
Archbishop of Toulouse.

"'*Toulouse, January* 9, 1868.'

"This pamphlet was printed at Toulouse by J. Pradel and Blanc, Rue des Gestes 6, 1868. It contains a list of the different corps of Pontifical Zouaves, at each school, the divisions of girls and the divisions of boys and their ranks.

"But why should I not produce the *cadres* of 'the Pope's Militia'? They represent the contingent of the little seminaries of Saint-Pierre-sous-Rodez, and of Notre-Dame de Polignan (Haute-Garonne), for the year 1868:—

Little Seminary of Saint-Pierre.

184 pupils.................................... 177 soldiers of the Pope.

Eldest Division.

Pontifical Zouaves	43
Antibes Legion	39

Middle Division.

Pontifical Zouaves	43
Antibes Legion	16

Youngest Division.

Pontifical Zouaves	26
Antibes Legion	10

"This home alone offers Pius IX. for the year 1868, 112 Zouaves and 65 Legionary soldiers from among its 184 young girls.

The Little Seminary of Notre-Dame de Polignan.

260 pupils.. 260 soldiers of the Pope.

Pontifical Zouaves	225
Antibes Legion	35

"Here is the ticket of engagement of a scholar of the middle division as an example:—

"'I engage myself for the scholastic year 1867-68, in the Pontifical Zouaves.

"'At first I did not wish to engage myself, but the Holy Virgin has won

Digitized by Google

me, A.M.D.G.' (*ad majorem Dei gloriam*—which is the motto *now* adopted by the Jesuits).

"'May my engagement confound the enemies of the holy father!'

"It is added that this work is 'fruitful:' we do not doubt that it is. It particularly states that the frequent communion succeeds very well, and that there is now scarcely any difficulty 'about the poor schoolmasters.' (Pp. 18–21.)

This recruiting system would work admirably in Ireland, Liverpool, Glasgow, and many other grand centres in the British Dominions! For a kindred juvenile institution, '*The Guard of Honour of the Sacred Heart of Jesus,* the reader may refer to the book itself. (Pp. 22–27.) This is made up of a great multitude of girls in nuns', sisterhoods', and other female schools. Then again the system of *retreats,* rendered so famous by the Jesuits, is adopted for the use of young women. The "*Spiritual Exercises*" of Ignatius Loyola is brought down to their capacity, and exactly adapted to inflame and besot their imagination. Various processes are prescribed for subduing the female mind to the sway of spiritual guides, until the poor victim has no free will, no mental energy, no self-respect nor purity of conscience left. The disclosures may be necessary in France—alas! they are sometimes necessary in England too, but we cannot transfer them to these pages, and only trust that no parent who reads this Magazine may have occasion to ponder the like, in order to be aroused to the exercise of *absolute* parental authority for the preservation of a wavering, sentimental daughter.

Some things are told of the falsification of French history in the school-books, precisely similar to what we have ourselves detected and censured often in books prepared for use in English schools, and in other books too, not written for children, but for men and women whose imperfect education in history and religion leaves them open to deception. As to school-books for teaching natural science, a very few lines from a manual highly patronised and very extensively used, may show the kind and quantity of teaching administered to young ladies to qualify them for mingling in society, or to satisfy them before going out of 'the world.' It is pretended to relate to the works of God on the fifth day of the Creation.

"'*Question.* What did God do on the fifth day?

"'*Answer.* On the fifth day God made the fish and the birds.

"'*Q.* What do you observe about fish?

"'*A.* I observe that it is a wonder that they should be born and live in the sea-water, which is salt; and that the whole race has not been annihilated long ago.

. . . . . .

"'*Q.* What else do you observe about fish?

"'*A.* I observe that fish, which ought apparently to die of cold, are kept quite warm by their scales and by the oil which covers them.

. . . . . .

"'*Q.* What more did God do on the fifth day?

"'*A.* On the fifth day God made the birds; like fish, they are born of the sea, and it is a great miracle that that element should have produced in the twinkling of an eye two species so entirely different.'" (Pp. 86, 87.)

These extracts must now finish with a piece of documentary evidence as to the eventual consequence of Romish teaching in the moral condition of the persons taught, together with a few pointed observations at the close. The following account, in summary, is contained in the 'Report of the Situation of the Empire,' distributed to the French Chambers in the month of November 1863:—

"During a period of thirty months, from the 1st of January 1861 to the 1st of July 1863, the masters of the 34,873 public lay schools were the subjects of 99 judicial condemnations for 19 crimes and 80 misdemeanours. The mas-

Digitized by Google

ters of the 3,531 public schools, conducted by ecclesiastical persons, underwent 55 condemnations, 23 of which were for crimes, and 32 for misdemeanours.

"In other words, during these thirty months the lay public schools have only furnished, according to judicial reports, one condemnation for crime or misdemeanour for 352 schools, while the ecclesiastics' proportion is one condemnation for 64 schools, which makes five-and-a-half times as many condemnations. If we were to confine ourselves to the register of crime, the proportion would be much more disastrous to the ecclesiastics. The 19 criminal condemnations in 34,873 public schools, conducted by laymen, gives the proportion of one in 1835; while the 23 which have been incurred by ecclesiastics are equivalent to one in 153, or twelve times more; and you know, sir, what sort of crimes are in question, and you also know why these statistics have ceased to be published since 1863.

"You accuse the Government of wishing to deprive you of the education of young girls, and you cry out that you are oppressed. The Government must defend itself—that is its business; our business is to take care that it shall execute the laws, and hold the balance fairly between your schools and our schools. Your mistresses teach without a certificate of competency; their dress is their passport, and not their knowledge: whereas, with respect to our lay mistresses, there is great exactness.

"The Government inspectors who visit our lay schools never enter yours; God knows what they might find to disapprove of.

"The Government has two sets of weights and measures, and when you complain, we have greater cause for complaint.

"The 21st article of the law of 1850 on education says, that the inspection of free schools has reference to their morality and their health. The same article states that this inspection can only be made on the subject of education to ascertain whether it is contrary to morality, to the constitution, and the laws.

"Why have not the Government inspectors made use of the faculty, which the law has allowed them to verify, that nothing is taught in your schools that is contrary to morality, to the constitution, and the laws? I will tell you why. It is because you have never accepted the control of public opinion; the common law offends you, and if you are not granted every species of privilege, you raise the cry of persecution." . . . . (Pp. 92, 93.)

"One day—do you remember it? it was in 1861—the Imperial Government, insulted by you, were in a humour to make reprisals. They were not slow about it; and there was nothing for it but to allow justice to take its free course. What a disaster! the devotees believed that the dreadful days of Diocletian persecution had returned; and in truth there were many martyrs, and the late Leotade, the so-called 'slave of Christ,' who died of eating a pot of sweetmeats most cleverly prepared, had some successors.

"It was at this moment that some impious persons succeeded, no one knew how, in publishing a circular of brother Philip, general superior of the institute of the Christian schools, concerning the vices which existed in the order, of which he was the governor.

"'Until the present time,' said he, 'it has appeared to us to be better to indicate this vice, by covert words; but now such delicacy can no longer be used, seeing the gravity of the circumstances, and the deplorable facts which have successively appeared.' 'You know,' added the general superior, 'that a certain number of our congregation and of several others, are now in fetters, information is laid against some others, and scandal is sown by handfuls.' . . . .

"Those who are responsible for the irreparable misfortunes caused to the children, responsible for the corruption and crimes, are those who—possessing the lights of knowledge and experience, armed with spiritual or temporal

Digitized by Google

power, advocates at first for good and for progress—have allowed the evil to be created, and have sown danger with full knowledge of the fact.

"And if you object, that I take my examples from the lower ranks of your sanctified militia, I answer, that you know I should have succeeded if I had searched elsewhere. The priests of your diocese furnish their contingent; you are not ignorant of the fact, and I will insist upon it no longer, in consideration of your painful position.

"It is not, sir, for the sacred interests of morality that you have written. It is not that for which you struggle, when you protect the ecclesiastical schools in which children are taught that it is allowable to steal; that restitution is not absolutely an obligation; that calumniators need not always be obliged to retract; that the violation of the secret of letters may be allowed; that everything is right, provided the person places himself completely under the direction of a confessor, and that he adopts certain superstitious practices; and, lastly, that there are several species of conscience, and, consequently, several kinds of morality." (Pp. 94, 95.)

Prevention is better than cure; and we trust that M. Sauvestre's trenchant expostulation with the Bishop of Orleans will aid in arresting the advances among us of a system which, there is abundant evidence to show, is marked by the same vices in England as in France. The energy with which Romanists are giving themselves to the education of the young, is something to which the English people, for the most part, have as yet to open their eyes.

In France there were, in 1861, seventy-two thousand monks and nuns, who devoted themselves to teaching. Since then, the ecclesiastics' schools have increased to an enormous extent, and have become in numbers nearly equal to the lay schools. In Ireland, Cardinal Cullen has laboured hard, and with great success, in extending the conventual system and its dependent education. "By far the greater part of the large funds expended by the papal hierarchy in the sister isle have of late years been devoted to the erection of conventual and monastic establishments for educational purposes." It may be, that public funds will be asked for to promote a system there which undermines morality and patriotism, while it pretends to teach religion. To this there can be only one reply on the part of British Protestants.

Extracts.

A Brief History of Crete.

The history of Crete, done up in a nutshell, embraces the following facts:—From the earliest traditions of history, Crete was a conglomeration of piratical hordes of Etuscretois, Pelasgians, Phœnicians, Achreans, Æoleans, and Darians. In terming them pirates we do not insinuate that they were worse than the ancient Britons, or the people whose descendants now saunter through the streets of Paris. During the wars between the Greeks and the Asiatics, Crete was used by each in turn as a convenient instrument. People who are inclined to question the motives of the Mexican patriots, and regard that country as a fine field for brigands, by perusing the works of Velleius Paterculus, a credited historian, will in all probability conclude that the Mexicans are models of patriotism and virtue compared with the inhabitants of Crete. According to Patercules, the Romans sent Metallus to put an

end to Cretan piracies B.C. 67. In A.D. 823 Crete was taken possession of by the Arabs. It was taken from the Arabs in 961 by the Greeks. In 1204 it passed into the possession of Venice. In 1669 Mehemet Ali captured Candia after a prolonged siege. Up to this period history dwells on the avarice, cruelty, and detestable degradation of the Cretans. Their lawlessness, their treachery, are all a matter of history. Polybius said, "It is allowable to Cretanise with a Cretan, that is, to lie with a liar." A compact between traitors was called a "Cretan deliberation." Cicero said, "The Cretans consider it honest to thieve." St Paul quotes Epidemis "one of themselves," who said, "The Cretans are always liars, evil beasts, slow bellies;" and adds, "This witness is true." The Venetians spoke of the Cretans as "inconsistent and perfidious." Turkish rule in Crete brought order out of chaos. In 1770 Catharine of Russia proclaimed Cretan independence. Catharine was a woman of whims and deceits. She afterwards issued a counter proclamation. The highlanders and the lowlanders were constantly quarrelling. The former, termed Sphakiotes, robbed the latter precisely as the highlanders of Scotland preyed upon the lowlanders. The latter, unlike the lowlanders of Scotland, proved rather more than a match for the Sphakiotes. The latter in revenge betrayed the island to the Turks again in 1824. The highlanders resumed their piratical projects, making the island of Grabuse their head-quarters. Four years later an English squadron put a stop to their atrocities. In 1833 Crete became an Egyptian pachalic. In 1840 the Cretans attempted an insurrection, which was prevented by the European Powers. In 1852 the Turkish Government permitted the Cretes to bear arms. Crete was governed from 1862 to the time of the present outbreak by a feeble-minded Greek named Ismail Pacha. These facts are calculated to remove the impression that the present conflict is a conflict between Christianity and barbarism.

Ours a Musical Age.

The most striking feature of the present age is, that we are fast becoming a musical world; more musical than learned, and fully as practical as musical. With joy we hail this universal indulgence in a pleasure, that carries with it no vice. . . . . This country was wonderfully revolutionised in music by the Swedish Nightingale. She taught us how pure and sweet a thing music is. Her voice sweetened the voices of millions. . . . .

But do not believe that these extraordinary changes take place in the tide of human affairs without some great purpose. What it is we do not know. Many of the clergy of different denominations now teach us that we are living in a prophesied epoch, and the sounding of those notes that announce the second advent of the Messiah, may fall upon us *even before our separation here in this house;* or to use their language, when least expected. These, in a measure, appear to be the

Digitized by Google

teachings of Cummings, Gregory, Newton, Baxter, Ryle, and other divines of the day.

They closely study every event of the day. They watch the movements of the rulers of every nation; count the dead of every epidemic; scan closely the issue of every war; examine every occurring convulsion in nature; and in every great invention they see the index finger that points to what harbour mankind is drifting. But it is strange that they with David taste, but see no prophetic signs in the progress of Jubal's art. There is a certainty that music is to be the prelude of that great joyous event. Born in heaven, it will sweep itself over the face of the earth, and vibrate in each ear ACCORDS sweet or terrific, as the man may be prepared for it. Each clarion vibration will bring sentence to each mortal man, in language better understood than our children now understand the simple Saxon utterances of their mothers. Every man and woman will be inspired with the genius of music, to be well capacitated to read the voice of God in the trumpet sound, blown by the holy breath of Gabriel.

Let us again ask why we are becoming a host of Davids, with skill to touch the harp as never heard by Saul?—*Dr Hachenberg's Lecture on Musical Telegraphy.*

Thackeray on Convents.

In Thackeray's "Irish Sketch Book" is an article on Convents. Referring to the Ursuline Convents at Blackrook, near Cork, he says—"In the grille is a little wicket and a ledge before it. It is to this wicket that women are brought to kneel; and a bishop is in a chapel on the other side, and takes their hands in his, and receives their vows. I had never seen the like before, and felt a sort of shudder on looking at the place. There rests the girls knees as she offers herself up, and forswears the sacred affections which God gave her; there she kneels and denies for ever the beautiful duties of her being—no tender maternal yearnings—no gentle attachments are to be had for her or from her—there she kneels and commits suicide upon her heart. Oh, honest Martin Luther! thank God you came to pull that infernal wicked, unnatural altar down—that cursed Paganism! I came out of the place quite sick; and looking before me, there, thank God! was the blue spire of Monkstown Church, soaring up into the free sky—a river in front rolling away to the sea—liberty, sunshine, all sorts of glad and motion round about; and I couldn't but thank Heaven for it, and the Being whose service is freedom, and who has given us affections that we may use them—not smother and kill them; and a noble world to live in, that we may admire it and Him who made it—not shrink from it, as though we dared not live there, but must turn our backs upon it and its bountiful Provider. I declare I think, for my part, that we have as much right to permit Sutteeism in India as to allow women in the United Kingdom to take these wicked vows, or Catholic bishops to receive them."

Digitized by Google

What Rome Teaches.

"Mary so loved the world, as to give her only-begotten Son."—P. 446.

"Go to Mary. . . . . Our salvation is in her hands. . . . . He who is protected by Mary will be saved; he who is not will be lost."—P. 136.

Mary is:—

"Our only city of refuge."—P. 90.

"The only advocate of sinners."—P. 90.

"The only hope of sinners."—P. 90.

"In Mary finally we shall find life and eternal salvation."—P. 124.

"No one is saved but through thee [Mary]."—P. 135.

Such is the teaching of Rome! These are her practical lessons at the present time, for we quote from an authorised work,* "cordially recommended" by the late Cardinal Archbishop of Westminster. It is to save from such deadly teaching that the Society for Irish Church Missions to the Roman Catholics, labours, and to present to the Irish people, thirsting for truth, the plain and living lessons of the Gospel of our Lord and Saviour Jesus Christ.

Will not the Protestants of Great Britain help in this blessed work?

Contributions will be thankfully received by Lieutenant-Colonel Frederick S. Gabb, Secretary, at the office of the Irish Church Missions, 11 Buckingham Street, Adelphi, London, (W.C.), or by Messrs Ransom, Bouverie, and Co., 1 Pall Mall East; and Messrs Williams, Deacon, and Co., Birchin Lane.

Post-Office Orders to be drawn on "Charing Cross" Money Order Office, payable to William Pasley, Esq., Assistant Secretary.

Reports of the Society will be sent on application.

Professor Deutsch on Palestine Exploration.

The Committee of the Palestine Exploration Fund have received the following report from Mr Deutsch, of the British Museum, on the operations of the fund in Palestine, more especially on the singular marks discovered by Lieutenant Warren on the foundation courses of the great wall at Jerusalem, ninety feet below the present surface, which have formed the subject of more than one recent communication:—

"Sir,—During a recent visit to the East I examined, at the instance of the Committee of the Palestine Exploration Fund, all the excavations in progress at Jerusalem. I have further investigated various places of archæological and antiquarian interest throughout

* We hereby approve of this Translation of "The Glories of Mary," and cordially recommend it to the Faithful.

✠ NICHOLAS CARD. WISEMAN,
Archbishop of Westminster.

Given at Westminster, on the Feast of
Saint Alphonsus de' Liguori, A.D. 1852.

Digitized by Google

Phœnicia and Syria, at which researches have already been instituted, or at which it is extremely desirable that they should be instituted in connexion with the objects of your fund.

"There is no particular need for me to recapitulate the results already achieved by the fund. The reports published by your committee from time to time dwell with accuracy and minuteness on these points. Suffice it summarily to recall the works of Ophel, Robinson's Arch, Wilson's Arch, the Fountain of the Virgin, and the other spots in the vicinity of the Temple enclosure. This, however, I would beg to emphasise—that all these labours cannot but be regarded as being in their infancy. Underground Jerusalem, such as it discloses itself within these shafts and galleries, driven into the *débris* of thousands of years, presents so wide a field for archæological and topographical research, that if a success really adequate to its prospects is to be achieved, the work ought to be placed on a far more extensive footing. You have been very fortunate in the choice of your superintendent, Lieutenant Warren, whose thorough efficiency and iron perseverance are only equalled by his zeal and enthusiasm. But instead of having to discharge half his already trained workmen, as he had to do during my stay, he should be enabled to engage tenfold assistance. As far as the excavations themselves are concerned, one comfort, if it be a comfort, to your committee remains; I mean that, with the interest already aroused throughout the world by the achievements of the fund, there can be little doubt that if the work is abandoned owing to the want of support in England, some other nation will take it in hand and carry it out vigorously to the end.

"I must now speak somewhat fully on a subject which has engaged public attention for some time, and has already given rise to many conjectures—namely, the 'writings,' either painted on or cut into the stone, discovered lately on the bottom rows of the wall at the south-east corner of the Haram, at a depth of about ninety feet, there where the foundations lie on the live rock itself. I have examined them carefully in their places—by no means an easy task. Neither is the ventilation at that depth favourable to free breathing; nor is the pale glimmer of the taper or the sudden glare of the magnesium wire calculated materially to assist epigraphical studies. To add to the difficulty, some of the characters are partly hidden by the framework, which, let me add by the way, is about to be removed to some other shaft *in order to save expense*—a process whereby the whole of these 'graffiti' will be buried again, if not totally destroyed.

"I have come to the following conclusions:—1. The signs cut or painted were on the stones when they were first laid in their present places; 2. They do not represent any 'inscription;' 3. They are Phœnician.

"I consider them to be partly letters, partly numerals, and partly special masons' or quarry signs. Some of them were recognisable at once as well-known Phœnician characters; others, hitherto unknown in Phœnician epigraphy, I had the rare satisfaction of being able to

Digitized by Google

identify on absolutely undoubted antique Phœnician structures in Syria: such as the primitive substructures of the harbour at Sidon. No less did I observe them on the 'bevelled' stones taken from ancient edifices and built into later work throughout Phœnicia. For a most striking and obvious instance of this I would point to the ruined 'citadel' standing above Saida, the stones of which—old Phœnician stones, to wit, immured in their present place at subsequent periods—teem with 'Fantasias' identical with those at Jerusalem. These signs have, to my knowledge, never been noticed before, as, indeed, I was the first to point them out to the very excavator of the famous Ashmunazar Sarcophagus himself—a Syrian gentleman resident at Saida, and well acquainted with all the extant remains. It may not be superfluous to add that, though I found extremely well-preserved painted frescoes in Phœnician tombs, all the stone-marks just alluded to were cut, not painted.

"I think all attempts to determine the exact meaning of each and all of these technical signs would, at least at this stage, be premature. If the excavations are properly carried on, I venture to predict the occurrence of similar signs on corresponding rows of the wall—signs which conjointly with those now discovered may contain not only a full explanation of their own purport, but also solve perhaps some other vital question regarding the plan of the whole building. It may, however, be well to say a few words regarding my opinion as to the 'numerals.'

"You are aware that the Phœnicians had special numerical signs (figures) which they not rarely added to the number written out in words (see the sacrificial tariffs of Marseilles and the British Museum, the tomb of Ashmunazar in the Louvre, the daslingual inscription on the Sardinian altar, &c.) The basis of this cipher system probably derived from Babylonia, is the simple stroke. One perpendicular stroke stands for one, two stands for two, and so on up to ten. The ten is expressed by a horizontal stroke, either quite straight or curved. Two such strokes placed upon each other form twenty. Of this figure, however, there are many variations, according to the different positions and combinations of the two tens of which it is composed. It either appears as an oval more or less flat, with the ends either open or closed, or something like our own 3; or with the straight strokes placed perpendicularly and joined by a little slanting or horizontal line, as a Latin N or a Greek H, and so forth. A special sign for five has not as yet been found on our scanty Phœnician remains, but occurs very frequently in Palmyrene, the figures of which are undoubtedly taken from the Phœnician. It consists of an oblique stroke divided by a smaller stroke—in other words, the ten halved. To give an easy and clear specimen, I would refer to stone B, in course 5, which shows the marks o γ o = 20 5 20. Whether these figures designate cubits or inches, height or breadth, stones or courses, must be left to the future to decide. It seems superfluous to point out how much not only Phœnikology, but Semitic studies in general, would gain by an increase of

Digitized by Google

similar epigraphical discoveries. Only, they must be preserved intact; since no drawing, however careful, can accurately render epigraphical monuments, and photography has in the present case proved a failure.

"I have, in the course of my journey, frequently had occasion to feel grateful for the series of photographs taken under your auspices by Captain Wilson and Lieutenant Warren. Thus, to allude to one fact only; when two years ago I was enabled by one of your photographs fully to decipher the probably oldest Samaritan stone in existence, now immured upside down in the ruined mosque of Nablus, I could not but be surprised at the fact that no investigator, however competent, even among those who had copied the stone on the spot, should have been able to decipher it fully before. When on the spot myself, I soon perceived that the photograph showed what the stone itself did not show—at least from the position in which the decipherer is necessarily placed: hanging at some height in the middle of a ruined tower, over an unstable ledge, and straining towards some blurred and indistinct Samaritan letters standing as it were on their heads. In the same way I have found it much easier to read the Hebrew inscription on the lintel of the ruined synagogue at Kefr Birim ('Peace be upon this dwelling-place,' &c.) in the photographs than at the place itself. And let me add another rather melancholy advantage these photographs offer. They record what magnificent remains there were in the land two years ago. It was with real pain that I noticed how much of these has since been carried away to be burned into lime, had been wantonly mutilated, or utterly destroyed, at such places as Kedesh Naphthala, Tel Hum (whence also the remarkable Phœniko-Hebrew stone described by Lady Strangford has disappeared), at Kefr Birim, at Meiron (the traditional burial-place of Shammai and Hillel), &c. Some fine remains brought to light by your expedition seem to have been destroyed the instant the explorers left the spot, so that it might perhaps have been better to leave them in buried safety.

"Lieutenant Warren has promised to send home reproductions of inscriptions from Jerusalem, some of which I was fortunate enough to discover—among them one in Hebrew with 'ligatures,' near the well-known tomb of the Bene-Chezir (misnamed St James's tomb), in the Valley of Jehoshaphat; another new Hebrew inscription on a column in the double passage underneath the Aksa; a Cufic one in the Haram area, in which I was enabled, through Mr Warren's influence, to spend a considerable time utterly undisturbed. Accurate reproductions of these and similar remains will form no unworthy additions to our knowledge of the epigraphical monuments of the Holy City."

Progress of Events in Spain.

In almost all the cities and towns of Spain the statues of saints and the crucifixes placed at the corners of the streets, and lighted during the night by a lamp, have been removed.

Digitized by Google

Oriental Discoveries.

Mr E. Deutsch has returned to London from his Eastern journey, not only richer, generally, in knowledge of Semitic countries, but with curious additions to the special knowledge of scholars in Semitic antiquities. Mr Deutsch has deciphered the inscriptions on the "great stones" of the Temple platform, and finds them to be Phœnician masons' marks. Thus we have an end of all doubts as to the original builders of that side of the Temple wall. They were of the age of Solomon, and probably the craftsmen of Hiram, King of Tyre. Mr Deutsch has also recovered the lost letters of the Maccabean Hebrew alphabet. Two such "finds" rarely fall to the lot of a single traveller. It is understood that Mr Deutsch will report on his discoveries to the Committee of the Palestine Exploration Fund.—*Athenæum.*

Palestine Exploration Fund.

Lieutenant Warren's last letters from Jerusalem give an account of the results up to the present of a shaft recently sunk at the south-east angle of the Haram area. The rock at the point is about 70 feet below the present surface of the ground. The shaft was sunk at a spot some 20 ft. to south-east of the angle, for the depth of 52 ft., through *débris* described as "principally consisting of stone chippings alternating with layers of fat earth, and in some places rough stones about a foot cube." On arriving at this depth a gallery was driven to the Haram wall, which it reached about 6 ft. to the north of the angle. Here three letters in red paint were found on one of the stones. A gallery was then driven to the south-east angle, and a shaft sunk to the rock. Another character in red paint was found in the wall while sinking the shaft.

The rock was reached at a depth of 10 ft. lower than that observed at 16 ft. to the west of the angle, so that the slope is very considerable; at this point the rock is very soft and decayed. The corner-stone is let into it about 2 ft,, and is about 4 ft. high; the second, third, and fourth corners are respectively 4 ft. 3½ in., 4 ft. 2½ in., 3 ft. 7½ in., and 3 ft. 8 in. in height. On the second stone of the fifth corner the three letters mentioned above were found.

These stones are all described as in the most excellent preservation, "as perfect as if they had been cut yesterday." A marginal draught was observed along the top of each, exactly like that in the perfect specimens found above-ground, except in the stones of the fourth course, where the draught was different from that in any of the others. The marginal draughts and about two inches round the projecting surface have been picked over with an eight-toothed chisel, about eight teeth to the inch; within this a "point" or single-pointed chisel has been used.

The letters are in red paint, apparently put in with a brush; the

Digitized by Google

larger letters are five inches high. The colour of the paint appears to be vermilion; it easily rubs off on being touched with a wet finger; splashes of it, as if from a brush, are lying about.

Close to the angle (3 ft. to the east) a hole was found scooped out of the rock, about a foot across and a foot deep. Standing upright in this hole was a small earthenware jar.

Further to the north, and still close to the wall, the rock was found to be cut away in the form of a semicircle or horseshoe, 2 ft. wide and about 2 ft. 8 in. deep. On clearing out the mould which filled this, it was found that the base course rests upon very hard rock (mezzeh), the soft rock extending only to a depth of from 2 ft. to 3 ft. On the soft rock, again, there is an accumulation of from 8 ft. to 10 ft. of clay mould, abounding in potsherds. This mould does not lie close to the wall, but is at top some 12 in. from it, and gradually closes in between it and the wall in a wedge of stone chippings. Lieutenant Warren thinks it quite evident that when the wall was built this 10 ft. of mould and pottery was already in existence, and that it was cut through, as well as the soft rock, for the purpose of laying the stones on a solid foundation. He suggests, too, that the horseshoe hole was for the purpose of allowing the tackle to work when lowering the corner-stone into its bed. The pottery is broken into very small fragments. A long rusty nail was found, but no tools.

On driving a gallery along the second course to north it was found that the first stone is 10 ft. 6 in. long, and the second only 4 ft. 9 in. In the second is a deeply-engraved mark, like the Greek Π; and on the stone many "flourishes" with red paint. There is also a mark in black paint.

Two more characters in red paint have been found on the fourth and fifth courses.

All these characters and figures have been sketched and sent home. They have been referred to the British Museum for examination. It is hoped that more may be found, as any inscription, even of a few words, at this depth might be of inestimable value. Lieutenant Warren conjectures that they may be only masons' marks.

Lieutenant Warren thinks that the stones were all dressed at the quarries, the chippings at the base of the wall being rounded, and unlike what would result from stone dressing.

This part of the work is still in progress.

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

PLACE CONSTANTINE, ST SERVAN, PRÈS ST MALO,
FRANCE, *May* 31, 1869.

SIR,—I enclose a translation of some extracts from a French work on prophecy, unhappily little known, but which I have lately discovered. It

Digitized by Google

was published in 1856, and the first edition is not exhausted. It seems sad that while our Protestant brethren in France, with straitened means, and labouring under great disadvantages, eagerly study English works on prophecy, we do nothing to help them by buying theirs in return.

Professor Gaussen's valuable books on Daniel are untranslated, and the two latter volumes exhausted, and there is no enterprising publisher to undertake a second edition.

If you like the extracts I have sent, I would gladly send more of what appears to me the clearest and best of all expositions on Daniel. The title is—"Israel aux derniers jours de l'Economie actuelle, ou Essai sur la Restauration prochaine de ce peuple, suivi d'un fragment sur le Millenarisme. Par E. Guers." It is so *temperately* written. There are some admirable "practical reflections," a chapter on the "Signs of the Times," and another on the "Signs relating to Israel." They ought to be translated, and widely circulated.—I am, yours faithfully,

M. L. Draper,
Author of 'Conversations on the Book of Revelation,'
according to the views of Cumming and Elliot."

"The Word of God recommends expressly the study of prophecy. It calls it 'a light that shineth in a dark place,' to which we 'do well to take heed.' It says also, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.' John says, 'Blessed is he who reads,' certain persons almost say, '*Blessed is he who does not read.*'"

2d Chapter of Daniel.

. . . . "The toes of the image, like its legs, have evidently a symbolic signification. They represent ten kings or kingdoms. But have these kingdoms already appeared, or are they to come? This is the question. It is generally taught that the ten toes represent the kingdoms into which the Western Roman Empire was divided towards the beginning of the Middle Ages. But it is an opinion that, for our part, we cannot admit. In the first place, the barbarians who invaded the Roman west, primitively strangers to the empire, had absolutely nothing in common therewith; they did not belong to the image which appeared to Nebuchadnezzar, but, in some sort, to another image, that which broke the Roman empire.

"These three kingdoms—were they really ten in number as is affirmed, and what were these kingdoms precisely? Great uncertainty prevails with regard to this: so many authors, so many opinions. Now, a prophecy really fulfilled does not permit hesitation or doubt as to its true signification, the event throws light upon it, and explains it at the same time that it ratifies it. Besides, the Roman empire, as we have just seen, is not represented by one of the legs alone of the image, but by the two legs together; if, then, this empire is divided into ten parts, we ought to find them expressed equally in both legs, since it is the entire empire which is thus divided. But there is nothing of the kind in the system we combat, the division in ten parts is only expressed in one of the legs of the image; it is only applied absolutely to the Roman empire of the west, that is to say, to the half of the empire. Now, the division of the half has never, that we are aware of, signified the division of the whole. Nay more, the proportion of the toes, according to the proportion of the metallic image, evidently indicates a shorter duration for the toes than for the other parts of the image; we admit readily that the period of their existence is 1260 ordinary days, but that it should be of 1260 years, as is advanced, is what we cannot conceive, since then it would be without natural proportion to the other parts of the image which have fulfilled their time. In other words, the head, the breast, and the belly, represent,

Digitized by Google

as one knows, a period of six or seven centuries, and the toes take to themselves alone a period of nearly thirteen. Preposterous! The position alone of the toes attests that they are only formed towards the final term of the existence of the image, that is to say, towards the expiration of the times of the Gentiles, of which they surely prefigure the latest condition. This is why we repudiate at this point the traditional interpretation of our chapter; it destroys the harmony which subsists between the different parts of the mystic symbol of the four empires; it gives a truly monstrous notion of an emblem admirable by its truth of proportion. According to this interpretation, it is an image which has only one leg; or if it has two, one of them has a club foot, and the other, to make amends, has a foot with ten toes! Even if this foot, whose toes have been formed, we are told, for centuries, were in in its right place in the image! but instead of being at the bottom of the leg, we must place it just in the middle. This is to what our symbol is reduced by this method of interpretation.

. . . . . .

"The legs of the image were of iron, without alloy of any foreign substance; but its feet were part of iron and part of clay. This circumstance requires to be considered. Till now, we have only had to remark the degeneracy of the metals; at present it is their *alloy* which demands our attention. The *metal* remained metal; now it is mixed with *clay*. Why is this? Apparently to indicate that the re-established empire would present to view the union of two heterogeneous elements—of the ancient, primitive power represented by the iron, remaining *metal* before the eyes of the Lord—and of a new power which is before Him as *clay*. It is the union of the imperial sovereignty and the democratic sovereignty—pure gold at its commencement, then silver, then brass, then iron. Power in the hands of the Gentiles, in their last stage of ten kingdoms, will only be an incoherent amalgamation of iron and clay; I say an incoherent amalgamation, for one can no more harmonise royal and democratic power, than one can succeed in melting together iron and clay; the Messiah alone can unite the incompatible elements which have so long fermented in the bosom of the Roman empire, and which menace it continually with complete destruction. He considers the ten horns the ten toes."

7th Chapter of Daniel.

. . . . "Glance for a moment at the little horn which rises from between the ten horns (a horn is in general the emblem of power concentrated in an individual). See how it rules over the ten others, and how it gives to the beast its distinctive character. It is all in itself. It does all; it identifies itself with the beast, which is but its instrument. It absorbs it, as it were, and both little horn and beast at the same time. It can say, 'La Bête c'est moi.' The ten horns, that it ultimately reduces to seven, are completely subject to it. What we have before us, let us remember, is not a beast or a little horn (at this moment they are united) which perishes after having lived a certain time, survived by ten horns. No; it is a beast, or a little horn, *and* ten horns which exist simultaneously. What the prophet shows us, are not ten kings which spring from the Roman beast, and survive its destruction like the barbarian kingdoms of the Middle Ages, which took rise from the western part of the empire, and divided its spoils. On the contrary, here are *ten kings* who assist at the *same time as the beast*, and who give their power to it. This certainly is what has not yet appeared, but which will surely be seen in the empire when once restored. Such is precisely the new form in which it will develop itself to the lookers-on. Then empire and kingdoms (beast and horns), emperor and kings, will exist simultaneously, according to our emblem. The spectacle which the Roman earth will offer at that moment, will be then a vast confederation of states, united under a common head (always the little horn identified with the beast), under an imperial

Digitized by Google

chief, who will conduct the government of the confederation, as it were, in his own person, who will lead it as if it were one man, and who can speak thus—'*La monarchie c'est moi.*'

. . . . "The vision which occupies our attention is usually applied to the Papacy. But let us remember what we have already said more than once. It is towards the final consummation that the prophet, in his 7th chapter, directs our attention. The 7th chapter has, doubtless, obtained a primary fulfilment in the Papacy. But, with regard to its true signification to its direct object, we believe this remarkable chapter yet remains to be fufilled.

. . . . "The beast, in the Apocalypse, is the empire—the secular, political power, personified in an individual. The woman seated on the beast is the Church which it upholds—the false Church which is seated on the persecuting state. The beast, with the two horns, is the body which regulates it—a corrupt, hypocritical, and wicked woman, the great whore seated on a wild beast. Oh! this is Rome leaning on the secular arm, and all which breathes the spirit of this false Church. This is what she has always been, and this is what she will be again. She calls herself the Mother Church! Mother she is indeed, but the 'mother of harlots and abominations of the earth.' She has many daughters, who all, more or less, resemble her, and who will share her destiny. The woman and the beast each preserve their character in the prophecy. The beast uses force and violence openly; the woman, not having force at her disposition, has recourse to other means. She makes use of the beast to accomplish her designs. Hypocrisy, craft, and perfidy, are her favourite weapons. It is not she who sheds blood. She has a horror of bloodshed, she says (*Ecclesia abhorret a sanguine*); but she causes it to be shed by the secular arm, then she fills the cup which she holds in her hand, and she drinks it with delight."

Poetry.

EVENING BY EVENING.

Advesperascit, et inclinavit dies.

Good night, ye gems of beauty,
  Good night, thou gentle blue;
On quiet bed I lay me,
  And bid farewell to you.
Good night, ye wakeful woodlands,
  Good night, ye sleeping flowers,
Amid whose smiles and odours
  I've pass'd day's wayward hours.
Good night, ye star-tipt mountains,
  Old friends, the tried and true;
Good night, ye wandering waters;
  Ocean, good night to you.
    Good night to all, but not to Thee,
    My God, who ever art with me.

Good night, dear faces round me,
  Night's hours will swiftly run,
And we shall say, good morning,
  At the ascending sun.

Digitized by Google

The farewell hour is coming,
  The last good night is near,
When I shall part in silence,
  With those who loved me here.
Then, all my farewells over,
  Just passing out of sight,
Unweeping and untrembling,
  I'll *look* my last good night.
      Good night to all, but not to Thee
      My God, who ever art with me.

Yet not good night for ever;
  For He, who is my day,
Will wake me soon;—I see Him,
  Already on His way.
No, not good night for ever;
  I shall but sleep in Him
Who shall arouse me early
  While yet the dawn is dim,—
Who shall arouse me early,
  And bid this flesh arise,
In glorious resurrection,
  To meet Him in the skies.
      Good night to all, but not to Thee,
      My God, who ever art with me.

I see Him,—lo, He cometh,—
  Himself the morning light,
To bring the dawn of gladness,
  The dawn that knows no night.
O Bridegroom of the morning!
  Bright bringer of the day,
Put on Thy fair adorning,
  Thy beautiful array.
Lord Jesus, star of evening,
  Yet star of morning too;
Earth's uncreated splendour,
  Rise on our longing view.
      Good night to all, but not to Thee,
      My God, who ever art with me.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS, EDINBURGH.

Digitized by Google

THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1869.

Art. I.—EIGHTY YEARS AGO!

WHAT SINCE—WHAT NEXT—WHAT LAST—WHAT NOW?

Eighty years takes us back to the year of the outbreak of the first French Revolution. On May 5, 1789, "the States-General" met at Versailles, and then began that rush of events which made the world stand aghast; events the final end of which is yet to come. Eighty years do not seem very long to look back upon, especially to those who have been conversant with history and its immense periods. Some persons are now living who were in existence when the first shocks of the great earthquake referred to sent a thrill of horror through millions of hearts. A very few can recollect the stirring scenes which quickly followed. There are many of us who have conversed with those who lived through this period, who followed Wellington through his wonderful Spanish campaign, or who fought under Nelson. Let us now look back on this birth-year of change, war, and revolution, and then look downward from it through the fourscore years which have since flitted by; and ask, as we stand amidst the results of these revolutions and wars, 'What will be the end of these wonders?' what that end will usher in? and what is our present duty?"

Though towards the close of last century the kings of Europe seemed to sit secure upon their thrones, and their nobles revelled in pride and luxury,—though tens of thousands of priests went regularly through their heartless ceremonies,—though all these parties saw no danger, and desired no alteration for the better,—yet signs of change and warnings of the coming storm were

Digitized by Google

seen and heard by some. As far back as 1753, Lord Chesterfield (then residing in France) wrote: "All the symptoms I have ever met with in history, previous to great changes and revolutions in governments, now exist and daily increase in this country." A recent writer (Mr Greenwell) forcibly describes the condition of things as they had long existed in France. "The careful reader of French history and memoirs for about two hundred years before the outbreak speedily loses all wonder at the dreadful harvest and reaping-time. The Church, so called, was only a cave lighted for the revels of a superstition fast running to seed in atheism. The court was a huge brothel, more shameless than such establishments commonly are. The nobles were ferocious and dissolute, sparing neither age nor sex when wrath and lust were reigning. The masses had their blood drained away by heavy exactions, and no industry could secure comfort or prosperity. The Bastile was ready to receive within its ponderous gates into a living grave every one who dared to indulge either in free thought or noble action. Millions of maddened and famishing people, who had no true or high guidance,—neither the bread of this life nor of the life which is to come,—in their desperate hunger for food, and for truth, and for reality, broke out stormily from the old dungeon, and in their new-born liberty ran wild into licentiousness. They had chains to break which had eaten into flesh and spirit; towers to destroy which had been cemented by the blood of their fathers; passions to gratify, wrongs to avenge, and schemes of life to build experimentally. The truth is—and for this purpose we have referred to it—their leaders for ages had been feeding the people with falsehood and imposture, and the harvest-time was sure to come, when they would reap as they had sown. By hollow, insincere speech and action, by lies and organised hypocrisies, the fatal seed was scattered which produced trees dropping poison, and fields where the ripe fruit was but rottenness and corruption."

This is a true testimony, and to this awful indictment may be added, that oceans of blood, the blood of God's saints, had been shed from the time of Francis I., of infamous memory, fit companion for our Henry VIII., on through the ages, including wars, dragonnades, the Bartholomew massacre, the "revocation of the Edict of Nantes," and other deeds of horror too numerous to mention. God bore long with the proud and guilty nation, but the hour of retribution at length came: the rejection of His truth, the persecution of His people, the oppression of the poor, the profanation of the holy religion of Jesus by a priestly system, must all be accounted for. This

Digitized by Google

reckoning hour was a fearful one indeed, both for France and many other nations. Looking at the present moral condition of France, as well as its history since that time, we can but still fear for the future of a nation which has suffered so much, and learned so little.

The time we have referred to was unquestionably the beginning of a new era, not an era of peace, but of war; not of liberty, but of clamour about it. Liberty was indeed the watchword, but lawlessness was the practice. New and enormous fetters were quickly forged and gaily put on. Despotism succeeded democracy, and desolation was the offspring of their much-lauded "fraternity." True, God had His way in this whirlwind, and, as is His wont, educed good out of all this evil, by making way for His own Word, and causing communities so long priest-ridden and oppressed, to realise some of the collateral blessings flowing from real Christianity.

To give a correct summary of what has happened since that celebrated year would be a long task. First came war upon an enormous scale, and for a long period. From 1792 to 1815, with two short exceptions, there was war by sea and by land over a great part of Europe. Revolutions in various countries, causing the downfall of ancient dynasties, and the setting up of new kings in their stead, were common occurrences. Nearly every capital of Europe was occupied by the great military chieftain of the day, Napoleon Bonaparte. This terrific war-storm terminated on the plains of Waterloo, and cast the mighty man who had so long rode upon and ruled that storm to die broken-hearted on a rock in mid-ocean. It is computed that what is called "the war of the French Revolution," caused the destruction of eleven millions of men; and what this involves who can imagine?

Then came peace, which was heartily welcomed by the bleeding nations. This peace lasted nearly forty years. From the battle of Waterloo to the Crimean War there was no *great* European conflict. There occurred during that time two more revolutions in France, causing great perturbations and changes in other countries. Many comparatively small wars took place in various parts of the world; but notwithstanding all these things, it was a period of unexampled peace, during which human population largely increased, and the nations cultivated commerce and other means of obtaining riches with much success. By the way, we may just observe, that the very mention of these facts should lead us to more than suspect that no prophetic theory can be true which teaches that during all these years of peace, comparative prosperity, and increasing

Digitized by Google

worldly glory; the nations of the Roman earth, including England, were living under the outpouring of those exterpating "vials," in which is "filled up the wrath of God." Probably a wrong interpretation of Rev. xvi. 12, respecting "the drying up of the Euphrates," has led to the construction of systems so utterly opposed to facts which are patent to every one. The next point to be mentioned will exhibit the contrast between the awful prophecies of crushing judgments foretold in Rev. xvi.; and the peace and outward prosperity of our own times in a still more striking light.

The last eighty years may be called the period of the triumphs of physical science, and the period of the birth and progress of religious and benevolent enterprises. Never has God done so much for man in His providence, or man attempted so much for his fellow-man, as since the nineteenth century commenced. The contrast between the state of things eighty years ago and now is in many respects truly wonderful. But we must leave others to tell the achievements of science; there are enough to herald these triumphs of man. We are not so sure as some that all is clear gain as regards many things which are so much boasted of. Whether such a refined civilisation will prove a blessing or a curse depends on moral considerations. If luxury and pride follow in its train, if worldliness encroaches on the domain of religion, if a comparatively small number of the people, and many of those religious professors, get enormously rich, while the vast majority of the population are struggling for existence, and many are hardly able to exist at all, we may well doubt, with many national precedents and God's righteous judgments before us, whereunto all this will grow, and whether what we see around us is a greatness which God will bless.

While the world has been so busy, Christians have not been idle. Amidst the rushings of the revolutionary hurricane and the fierce din of war, those societies which seek to save souls by means of God's truth were commenced and established. Missions, foreign and home, schools for all classes, societies for almost everything, whether the object be to prevent evil or introduce good, have been founded, and are still flourishing. In our own land the numbers who profess religion have vastly increased. We suppose that there is a considerable accession, even when we take into account the increase of the population. The *breadth* of the waters of profession is assuredly greater—some think that the *depth* is not in proportion. God only can fully decide that, and it will be well if each one is personally careful in this matter. One thing we are sure of, that whether we look abroad or at home, among the higher, lower, or middle

Digitized by Google

classes, whether we go down into mines, or walk in villages, or sail on the sea, or visit the army, we may trace that Christian labour has not been in vain, and that God is faithful to bless all earnest effort on behalf of truth.

But there is another side which should be looked at. Not only do the ancient systems of idolatry still exist, not only does a miserable caricature of Christianity overspread the greater part of Christendom; but, among ourselves and other Protestant nations, the dark waters of superstition and infidelity (both, of course, under various specious forms), threaten to engulf numbers of precious souls, yea, have already done so. How strange that, while Italy and Spain are forcing open the doors of their nunneries, that England should have thousands of her daughters immured in these dens of darkness! How saddening that so many ministers in a Church founded on a protest against idolatry, should be zealous in introducing the worship of the Virgin, and the offering up of "the sacrifice of the Mass!"

Certainly we have many developments that are pleasing, and we are as surely among dangers that are appalling. There are vast masses among us full of festering corruption. There are mines of various kinds and in different directions charged with explosive material of terrific power. Many are engaged (and may God increase their number!) in a constant crusade against ignorance, superstition, and vice. Satan also has many emissaries, who are both busy and successful. But let not our hearts fail, for "the battle is the Lord's;" His purpose shall stand, and He will do all His pleasure. His Word shall not return to Him void. He is gathering from the Gentiles a people for His name.

Looking back, and looking round, we cannot help asking, *what next?* What science may yet accomplish we know not. With three lines of telegraphic wires under the great ocean, with a railway of 4000 miles, uniting the Pacific and Atlantic, and many other like wonders, it is hard to say what may not be done by human skill and perseverance. What conquests God's truth may gain before HE who is the TRUTH returns to fill the earth with the knowledge of the glory of God, what victories superstition and error may achieve before that crooked serpent, "the old dragon, who deceiveth the nations," is cast out, we cannot say. What the four or five millions of soldiers encamped in Europe, with unheard-of appliances for mutual destruction, may be permitted to do in the coming years, we almost tremble to surmise. What may come in earth's future from Russian encroachment, French restlessness, Prussian ascendancy, Spanish struggles, Italian longings, Austria's brooding over

Digitized by Google

losses, and England's commercial greatness and religious latitudinarianism; who can predict! And then the United States—that vast and ever-growing assemblage of nations—who can even anticipate its destiny, or what may be its influence on the future?

There are two remarkable things relating to the "United States," in connexion with the period and events we are reviewing, to which we would just refer. One is, that the American War of Independence not only preceded the French Revolution, but was considered by the historian Alison and others to be one of the proximate causes thereof. The unfortunate Louis XVI. bitterly regretted intermeddling in that affair. The other fact is, that the great American Civil War nearly closed up this eighty years, and furnished one of its most remarkable events, being also a striking illustration of the retributive actings of Divine Providence as regards oppression and covetousness.

It would, we think, be well, if those who guide the course of nations were to study the history of those empires which rose, shone, and sunk in past ages, and endeavour to ascertain the causes of their decline; and what happened to those whom God used as a rod to correct, or as a battle-axe to crush others. One thing we think is clearly revealed in God's dealings with nations. When wickedness is grown to full stature, it is judged and crushed by Him before the eyes of others; for nations as such can only be punished on earth and in time. The nation used as a rod to humble, or as a sword to extirpate, a proud or sensual people, is generally one far from pure itself, and one which, if it does not beat itself in beating others, yet by its manner of executing its terrible commission, heaps up retribution for itself in some future day. Thus it was with Edom and Babylon, as regards more guilty Israel. See Obadiah x. 15; Isa. x. 12. Turkey was long the scourge of apostate Christendom, but now that proud nation exists at the mercy of European powers, and only survives through their mutual jealousies. So various parties in France contended with and killed each other; next the nation became a rod to Europe, until at length its military glory faded like a leaf, and its time came "for many nations, and kings to serve themselves of her." It may be that the cup of retribution for national wars, civil and foreign, for slavery, oppression, greed of gain, for treatment of aboriginal races, and heaven-provoking boastings, is yet to be sent round the earth, and that in a way little thought of. It has been often seen that nations have done God's will and executed His righteous wrath, and then

Digitized by Google

so exalted and glorified themselves for what they have done, that God has laid them low in their turn.

Many think that at present all is going on right, that nations are learning the science of government, and will soon carry it out to perfection. If the Bible taught the "*Vox populi vox Dei*" doctrine, it might be so; but that book does not so teach, but just the opposite. It teaches that "all power is of God;" it teaches that nothing will really be *right* as regards earthly governments, till "THE KING OF KINGS AND LORD OF LORDS" returns, till "the kingdoms of this world become the kingdoms of our God and of His Christ." God permitted man to try for many ages to make himself *wise;* but when the mightiest minds had all failed, and when the wisdom of this world was found to be but foolishness; the great Teacher, even INCARNATE TRUTH, came. For truth He lived, for truth He died. God is now permitting man to try and govern himself. "The gold, the silver, the brass, the iron," have all been tried, and all failed (Dan. ii.). Now, we have "iron and clay," or constitutional monarchy in the Old World, and "clay" (with very little iron), or democratical management, in the New World. The experiment is not very assuring to those who value things moral above things material, who look below the surface, and consider *what* is going on behind the scenes, and *how* the machinery of self-government is worked. One fact only may well humble Britain and her stalwart son America, and that is, the moral and physical condition of millions in her vast towns and cities. Probably, considering their advantages (and perhaps even without this consideration), there are not two cities on the face of the earth with a larger amount of wickedness in them, than London and New York. Thank God there are *many* gracious people and good things in both these cities, or the judgment of Sodom must have fallen upon them before now.

It may be said that nations such as England and the United States, not to mention others, may hope to escape the doom of Nineveh, Babylon, and Rome, because they are "Christian nations." But have we pondered our responsibilities as growing out of our privileges, or duly considered the case of others. Did not Rome become "*Christian*" by profession some years before she was given up as a foul carcass to the Goths to be devoured? Was not Jerusalem "filled with the apostle's doctrine," and blessed with myriads of real converts, and yet her judgment did not tarry? It is a solemn question whether the prophecy in Jer. xxv. has yet been fulfilled? Has "the wine cup of God's fury" gone the round of the nations or not?

Digitized by Google

We believe the answer must be in the negative. The words of the weeping prophet are enough to make all ears tingle. Listen to some of them. "Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel, Drink ye and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, ye shall certainly drink. For lo! I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? for I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts" (Jer. xxv. 27–29).

We turn to God's sure word, and ask, *What at last?* And the watchman answers, "*The morning cometh.*" Yes, "he that ruleth over men must be just, ruling in the fear of the Lord; and he shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Sam. xxiii. 3, 4). It will be the morning of resurrection, the morning of restitution, when men shall learn war no more, when gold shall be worshipped no longer, when the Prince of Peace shall reign, and God's will be done on earth as it is in heaven.

We are sure of all this. But what *first?*—what as introductory to and preparatory for all this glory? Will the Church achieve a gradual victory by the means now in operation. Will she carry forward into the Millennium her hundred sects, with their jarring creeds, and contradictory practices. God's Word answers, No. "The morning cometh," and "*also the night.*" The night must come first, and how many lights, now so highly lauded, will be extinguished before that night comes, we learn from Isa. ii. 12–22. The sword shall at last be beat into a ploughshare, and the spear into a pruning-hook, but what *first?* The ploughshare must be beaten into a sword, and the pruning-hook into a spear (Joel iii. 10). The rod of iron *first*, and then the reign of love. The time of God's wrath *first*, and then the universal kingdom. This is God's order all over the Bible; and, improbable as it seems to many, and unwelcome as it sounds, not one word shall want its mate. "It can not be (say some); we are progressing, and can never go back again." But can you prove that all God's awful words concerning "the last days," have been fulfilled?

What of the Saviour's parables in Matt. xiii.? and what of His prophecies in Matt. xxiv.? Did Paul foretell "perilous times" which shall never come, and warn of "strong delusions" (2 Thess. ii.) which will never blind any? What mean the warning words of James, Peter, and Jude, and those apocalyptic

Digitized by Google

visions which describe those awful terrors and judgments which must precede the day of final triumph?

Looking at these shining words of prophecy, and at the blazing beacons kindled along the pathway of God's providence in all ages, we may well ask, and *what now*? What would God have us to do in our present position, and with such prospects? There should be *separation for God.* We must aim to realise such a connexion with the blood of Jesus, such an identification with Him, and such an experience of the Spirit's power, as shall set us apart from all that is doomed of God, and bring us into living, loving fellowship with all that God delights in. There should be diligent study of God's sure word of prophecy. Let us fix no dates, nor give heed to those that do. Let us grasp the great outlines of prophecy, earnestly long to experience its practical power, look forward to glory, and look out for the signs predicted, that so, when these things begin to come to pass, we may "look up and lift up our heads, knowing that our redemption draweth nigh."

We should spread truth as well as diligently study it. Truth for the soul's salvation first, and then truth suited to the times. Let us be zealous for saving, definite, neglected truth. And with all our studies and labours, let there be fervent prayer, nor let us be satisfied unless we can truly say, "We have received not the spirit of the world, but the Spirit which is of God, that we may know all things that are freely given to us of God, *which things also we speak.*"

"It is a day of good tidings, and if we hold our peace some mischief will befall us;" so let every friend of truth speak, and not hold his peace. There is the more need for this if we consider how rife error is. One of the darkest features of our times is the confederacy formed against the foundation truths of God's Word. A recent writer in *The British and Foreign Evangelical Review* has well observed: "Those unprecedented calamities" (alluding to what followed on the first French Revolution), "were the result of causes which suddenly came to a head in 1789. They were the fruit of evils which *the Reformation sought to cure, but was not permitted.*"

When so many of the nations of Europe rejected the *Reformation* in the fifteenth century, they made *revolution* inevitable in the nineteenth century."

Mr Binney, in his recent farewell address, uttered the following solemn words of reproof and warning. Speaking of the traitors in the English Church, and then of more honest Papists, he says, "With them the communion has become the mass; priesthood, sacrifice, confession, penance, invocation of saints,

Digitized by Google

prayer for the dead, are all advocated and practised; and thus such a state of things has been developed, as is now before our eyes, as was *utterly inconceivable* forty years ago. Alongside of this extraordinary movement, English clergymen, under the name of what is catholic, are introducing and obtruding Romanism, condemning the Reformation, and repudiating the term Protestant as a brand and as an offence. Alongside of this, and partly because of it, we have the vast increase of Romanism proper. Archbishops, bishops, priests, monks, abbots, nuns, churches, monasteries, oratories, schools, all sorts of buildings and institutions, everywhere springing up, all of which I honestly confess is to me a VERY SERIOUS SIGN OF THE TIMES."

It may be said that the advocates of these things, as well as those who uphold the Broad Church or Rationalistic views, and others who assail the old foundation truths of justification through the imputed righteousness of Immanuel in another way, are sincere, earnest, pious men, and have a right to do their best, and to circulate their views. We think the attack upon that doctrine, which is, as Luther says, "the test of a standing or falling Church," proves how much Satan hates and dreads it, and calls all who value the same to rally round it. The zeal, earnestness, and success of these discordant assailants, proves that "a spirit of delusion" is indeed abroad, and that the danger is imminent. We judge not motives, we desire no human law to interfere with liberty of conscience or freedom of speech; but we denounce with heart and soul the vile practices, whether of "High Church" or "Broad Church," or modern mystics; who, in defiance of honesty and straightforwardness, take the hire of a Church and wear its livery, while, like sappers and miners, they are digging under its very foundations. Thus delusion, dishonesty, and diligence are, as of old, associated. If such principles and practices spread and prevail, and eat into the core of society, and if men in high places connive at all; no one need be a prophet to predict what the end must be.

ART. II.—NOTES ON EPHESIANS.

CHAP. ii. 1.—*And you (hath he quickened) who were dead in trespasses and sins.*

Leave out the words which are in italics in our Bibles, and a most dramatic effect is produced. The sentence is abrupt. It

Digitized by Google

reads literally, "And you, being dead in offences and sins." And the apostle goes on to the end of the 3d verse to describe the condition the Ephesians and all men were and are in by nature. What was in his mind is clear enough. He has just been speaking of the mighty power manifested by God in raising Jesus from the dead, and he has claimed it as the same power which wrought in all believers; so in this verse, following out his argument, he applies it personally to the Ephesian converts. "And you." He wrought in Christ—such is his argument—He worked or wrought in Christ when He raised Him from the dead; and He worked or wrought in you when you were dead—dead to all spiritual purposes, in offences and in sins. The copulative "and" here conveys the meaning which we require to express by the addition of "also,"—"And you also." Yes! even you! though you were so far off, so absorbed in offensive sins as to be to all intents and purposes dead. Even *you*, as well as *we*, are the subjects of this vivifying power of God. The apostle would have them know that what he is stating is not mere speculative truth, with a bearing for some outside, but *the* truth for *them*. God wrought in *us*, even as He wrought in Christ, and He wrought in *you* also. Your believing is as truly the work of God as the believing of us the apostles was. Therefore take courage. Be emboldened. He who hath begun a good work in you will perfect it.

In the 5th verse you have the word required to supply the gap in the 1st verse—"Quickened." It is the complement of the word "dead." The change wrought on a sinner in believing is a passing "from death unto life;" and the raising up of Jesus from the death which made Him an inmate of Joseph's tomb is a type of what must take place in the carnal heart ere it can become fit for the kingdom of God. And the same divine power which raised Him, needs to be put forth upon our dead hearts ere we can truly live and breathe the atmosphere of heaven.

For "man by nature is spiritually dead." He can perform none of the functions of spiritual life, but lies a lifeless corpse in the grave of corruption. The mighty energy necessary to raise the dead body from the grave must be put forth to raise the sinner from the death of sin to a life of righteousness. Not indeed that he is not a responsible creature; and this makes his condition the more awful, for his inability to perform what is good and acceptable in the sight of God is what may be termed passive wickedness; for while there is this deadness of the soul to God, it is yet alive in the service of sin,—walking and making progress in it.

Digitized by Google

I dwell not now on this quickening, which will more appropriately be considered afterwards, but take these three verses as descriptive, primarily, of the natural condition of the Ephesians, and, inferentially and typically, as descriptive of the state of every believer before believing, and therefore of every one who has not been made a partaker of Christ's salvation.

The description plainly is that of their state before and at the time when God quickened them, and it tells us shortly and simply, but forcibly and unmistakably, that they were *dead.* Some have tried to explain this as "subject to physical death;" but the whole context has a reference to spiritual life, and therefore the death that wrapt the Ephesians in its icy folds was spiritual death. Every moral and religious feeling was dead, and this was their state or condition of existence. It was not an occasional event that they fell into this state, but in their natural condition it was normal with them. What caused this spiritual death? It was their offences and sins. These were what killed them. Alford says that we might render the passage, if the expression were good in serious writing, "dead *of* your trespasses;" as we say, "he lies dead *of* cholera."

The repetition "trespasses" (or offences) and "sins" is probably meant to convey the idea of all sorts of sins, habitual and actual, less or greater. Distinctions have been drawn between the expressions, some considering "trespasses" to embrace sins rashly committed, and the other expression, "sins," sins designedly done. Perhaps the two words embrace the definition of sin in the Shorter Catechism, "want of conformity to," or "transgression of," the law of God. "Perhaps," (is Ellicott's conclusion), "we may say generally that 'trespasses,' as its derivative suggests, is the more limited term, namely, particular and special acts of sin; 'sins,' the more inclusive and abstract, embracing all forms, phases, and movements of sin, whether entertained in thought or consummated in act." It is only fair to add, that Alford does not think this explanation provides for the whole case. Whatever may be the delicate difference in the expression, the two together cover the whole character and habits of the natural man, his want of right, and his possession of wrong,—his negativism of goodness and his positivism of evil,—and the practical result of the combination is spiritual death.

And, as I have said, this is a description, not of the Pagan Ephesians only, but of all unbelievers, of every one who has not been made the subject of a supernatural change of heart. Therefore, reader, it is for thee to ask thy soul this question, "Have I been made alive in Christ?" You are unquestionably by

Digitized by Google

nature amongst the "ye also dead." See to it that there be no dubiety as to whether or no the mighty power of God has wrought in you to raise you spiritually, even as that same mighty power wrought in Jesus when He raised Him from the dead.

Ver. 2. *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.*

A widening out of the description of the natural condition of man, and indicating that this course of sin was the habit of his daily life. They *walked* in these trespasses and sins. "Walking is strikingly expressive of the habit and course of life, as a progressive action is expressive of the tendency of sin from bad to worse." This was their daily habit, and it was conformed to that of their surroundings. In the next clause—"according to the course of this world"—the word translated *course* signifies *time, age, period,* and is sometimes used for the world itself. It has probably been best translated by the word used in our version, "course," as signifying "career," and embracing the double idea of the character of the age or period of the world that then was, and also of the custom or mode or fashion of the world. Scott says, "Thus the saints and faithful brethren at Ephesus had been dead in trespasses and sins, and had habitually walked in them, and had lived under an accumulating load of guilt and the power of their evil propensities, without concern about the consequences. Thus they had proceeded according to the customs, fashions, and maxims of this present evil world; they had acted in the same manner as their neighbours, and as other men did all over the earth."

Little do men realise, when they are living according to the course of this world—a world alienated from God—under whose dominion it is that they are. Little do they imagine that they are under the power of a prince who will exact terribly from them if they do not get deliverance. Yet they are living "according to the prince of the power of the air," further described as "the spirit that worketh in the children of disobedience." And there can be no doubt that the devil is this prince or ruler. "The power" is plural—the powers of the air. Satan is the prince, but he has many powerful associates, and they are all bent on evil. In attractive unison with them and their ruler lives and works the natural man. Why is he called the prince of the power of the air? "We are surrounded by the air, which is the vehicle of speech and of

Digitized by Google

all suggestions to ourselves. Tried continually, as we are, by these temptations, what so natural as to assign to their minister a dwelling in and power over that element which is the vehicle of them to us?" That Satan has *power* is unquestionable, but let us never forget that it is only a delegated or permitted power. Even he himself dared not to claim more than this limited power; for when he offered the dominion of the world to Christ in the final and culminating trial of His divine claim to be the Messiah, Satan did it on the clear ground of permission: "All this power will I give thee, *for that is delivered unto me.*" And it is a power which has hold only over the natural unrenewed heart—over those only who walk according to it.

In them, however, he manifests himself, for he is "the spirit that *now* worketh in the children of disobedience." He wrought once in these Ephesians, and he works still in all who continue disobedient. "The children," the sons of disobedience. "That of which they are sons, namely, disobedience, is the source and spring of their lives, not merely an accidental quality belonging to them." The expression conveys the double idea of root and fruit. They are sons of disobedience, and they are like their parent.

Ver. 3. *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others.*

Has the apostle drawn a picture so gross as to make the Ephesians put it past themselves, or give occasion to any reader to exempt himself from its condemnation? Let there be no mistake. We all once walked thus. Even we, I, Paul, and you Ephesian saints and all believers, Jews and Gentiles alike, "were once members of that fearful company." All had their conversation, or held converse, or lived, not only amongst these children of disobedience, as simply in local nearness to them, but in the very element of their disobedience, doing as they did, actuated by their spirit, revelling in the lusts of the flesh, the desires of the body, fulfilling or doing the desires or will of the flesh, and of the mind or thought. The expression "includes both sources whence our evil desires emanate—the worldly sensual tendency of our life on the one hand, and the spiritual sins of our thoughts and intentions on the other." In a word, the apostle sums up, *we were by nature the children of wrath, even as others.* There is a marked change in the construction here, not unintentional, but clearly meant to give great force to the assertion, and to render

Digitized by Google

impossible the deduction that the being children of wrath was the *result* of doing the will of the flesh. The apostle's assertion is, we *were* the children of wrath, condemned under just wrath. And this *by nature.* Herein is the whole doctrine of original sin, so much decried and scouted now-a-days. For the word rendered *by nature* "in its fundamental idea is that which has *grown,* as distinguished from that which has been *effected;* that is, it is that which in our judgment has the ground of its existence in individual development, not in accessory influence of another." In other words, *by nature* means a being or a doing by virtue of a state not acquired, but inherent. Scott, the commentator, tells us that learned writers have tried to explain away this broad assertion of the apostle here, limiting it to Pagan idolaters, "in order to avoid the doctrine of original sin in the full and proper meaning of the terms as true of all men, Jew, Gentile, or Christian, as naturally engendered of Adam's race, and so to avoid also the doctrine of regeneration, or a real new creation of the soul by the Holy Spirit." He adds, "The author of these notes was once deeply engaged in this scheme, but this very text shook his whole system to the foundation. Much above forty years have elapsed since that time, and he has had abundant time, and has bestowed no little pains in reconsidering the subject, but is more and more deeply convinced that the interpretation is wholly unscriptural, and that it tends to evaporate the meaning of the sacred oracles, as if we had little concern in the greatest part of them." There is no room for question that *we were* thus obnoxious to the penalty of the broken law, and that *by nature,* on the very ground of our being, *even as others,* like the rest of men who still are so as not having believed. Can you, reader, speak of this state in the past tense? Can you say I *was* a child of wrath? Or must you say, if you speak truthfully, I *am* a child of wrath? In this case be so no longer. Make the decision at once, and under the blood of atonement you will exclaim most humbly, but in profoundest thankfulness and gratitude, I *was* a child of wrath. I *am* by grace a child of God. Whereas I was blind, now I see.

Ver. 4. *But God, who is rich in mercy, for his great love wherewith he loved us.*

This is the commencement of a parenthetical statement of infinite value. The argument is, We were dead, but God hath quickened us. Between the two members of the sentence, however, the apostle throws in a fervid acknowledgment of the mercy of God. *But God*—the theme carries him away, and he stays to make mention of the wondrous condescension of the

Digitized by Google

High and Holy One. He expatiates upon the riches of His mercy, upon His great love towards us, a love enhanced too by the fact that it was exercised towards us *even when we were dead in sins.* The description of the moral condition of men in the second and third verses is so sad as to leave the impression that for such there could be no hope. Its climax, "children of wrath," seems to shut them up to everlasting doom. So far as any human instrumentality could interpose, that was their fate. There is a *but,* however. They were so. BUT. The word ushers in a contrast. A new order of things has been initiated. That condition is past. Ye *were.* A new condition exists; and here is its Author—God. Let me pause to remark once more, that God is the source of man's salvation. The God whom he has offended, who is his judge, is He who gives the offender life from the death of sin. Cease then, oh reader! to regard God as a hard taskmaster, exacting rigorous obedience, and visiting failing or offence with vindictive wrath. The wrath of God is a principle, and not a passion. It is but the manifestation of purity, and of infinite rectitude and holiness, sweeping away by the very grandeur of its nature all that is sinful. And it is God, whose wrath is thus hot against sin, that quickens the sinner and makes him *living* for Himself.

For this God, regarding whom so many have such hard thoughts, is a God rich in mercy. It is His nature to be merciful. The Greek is, "God being rich in compassion." It does not mean that He did this that He might be rich. But it means that this is the natural outcome of the infinite riches of His mercy, being, as He is, rich in mercy. There is special comfort and encouragement to the sinner to trust God. If holiness is part of God's nature, so also is mercy or compassion. And as the one side of His character compels Him to punish sin, so the other side equally impels Him to show mercy, and the natural relation of these two attributes is the strong foundation on which we rest. "Truth met with mercy: righteousness and peace kissed mutually."

This action of the general mercy of God has a particular motive. It flows forth towards special objects. In it was a great love, wherewith He loved *us.* This is a very precious truth. All these general statements about God's love and mercy become tenfold more cheering and encouraging when there is a personal application made of them. What could be more stimulating to our faith and love than this—that being told that God is rich in mercy, we should be immediately assured that His great love was and is exercised upon ourselves? Most wonderful statement, if we could take it in: if we could

Digitized by Google

apprehend it in all the depths of its infinite meaning. We, who were the children of wrath even as others, God hath loved with a great and infinite love. I say infinite love ; for it is a love measurable only by the capacity of Himself. "*His great love.*" Does the thought not constrain us to love Him? But there is more.

Ver. 5. *Even when we were dead in sins, hath quickened us together with Christ,* (*by grace ye are saved*).

This verse reveals the most astonishing feature of this love, that it expatiated in its richness a greatness towards us whilst we were in high-handed rebellion and opposition to God. "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." Truly this is not the manner of men. In a state of moral death, covered with defilement, hateful and hating one another, and yet the eye of the Holy One rested on us with pity and compassion, and the infinite Jehovah's great heart of love swelled towards us. Because He was rich in mercy, and because He loved us with a great love, He vivified us, He quickened us, He put life into our dead souls, and even as He raised up Jesus Christ, His Son, from the dead, so He raises us up from spiritual death with Christ. Ah! that raising *with* Christ is a glorious privilege. "Christ was the resurrection and the life, and we follow in and because of Him." "God vivified us together with Christ; in the one act and fact of His resurrection, He raised all His people to spiritual life, and in that to victory over death, both spiritual, and therefore necessarily physical also." This is so wonderful as almost to pass belief, and the apostle stops, as he so often does, to repeat the ground on which so inestimable a privilege is obtained. *By grace ye are saved.* The words are in a parenthesis, for they break his argument, and are introduced evidently to arrest attention, and to call it emphatically to this great foundation truth of the gospel. Ellicott remarks, "This emphatic mention of grace (grace, not works) is to make the readers feel what their own hearts might otherwise have caused them to doubt, the real and vital truth that they have present and actual fellowship with Christ, in the quickening, yea, and even in the resurrectionary and glorifying power of God." The expression too is very precise. It is not *are being saved,* are in process of being saved, but *have been and are saved.* The operation is complete, finished, so far as safety goes, because we have passed from death unto life: salvation to the true believer is not a thing future, hoped for, and waited for: it is a past and finished thing, which he realises by faith. It is a gift of free, generous love, *By grace;* but it is a perfect gift, Ye *are* saved.

Digitized by Google

As Henry says, "Every converted sinner is a saved sinner: such are delivered from sin and wrath: they are brought into a state of salvation and have a right given them by grace to eternal happiness." Let the apostle's parenthesis be an occasion to thee, oh, reader! to pause and put the question, Am I saved by grace? Note how confidently Paul speaks,—Ye are saved. Can I adopt his language, and say, I thank God that by grace I am saved. If you cannot reply in the affirmative, or if there is any doubt on the matter, then come at once to the blood. Behold the Lamb of God that taketh away the sin of the world. Believe and live.

Ver. 6. *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*

First quickened—vivified, then raised up,—conveying the idea of the resurrection, finally seated with Him in His ascended glory. "The resurrection of Christ being the next event consequent upon His vivification in the tomb, and the ascension being the completion of the resurrection, all three verbs strictly refer to the same work wrought on Christ and in Christ on all His mystical body, the Church." The words seem to embrace both the present and the future. He hath quickened us, He hath raised us up, He hath enthroned us (made us sit together). "Even now we sit there *in* Him, and shall sit *with* Him in the end." So close is the union of the believer with Christ, that though his walk be by faith and not by sight—

> "Though, while this body is our home,
> We mourn an absent Lord,"

yet still His resurrection and His exaltation are said to be ours, not as a matter of future possibility, but of present fact, most positively and confidently to be relied upon. This is no vain sentiment. Realised and apprehended, it is comfort and peace, for it makes the believer one with Christ, not only in His death but in His glory. And so the eye of faith may even now behold the future, and take infeftment, so to speak, of the home above. Where He is, there are we. He is in heaven; we are there in Him. For Jesus and His people are quickened together, raised up together, enthroned together, and a deeper sense is given to this association by the repetition of the emphatic words *in Christ;* for this quickening, raising, and enthroning is not only *with* Christ, along with Him in a companionship, but it is *in* Him, by virtue of our union to Him. On this Dean Alford remarks, "*In Christ Jesus,* as again specifying the element in which, as united and included in which, we have these

Digitized by Google

blessings which have been enumerated,"—the quickening, the raising, the enthroning. He adds, "The disputes as to whether these are to be taken as present or future, actual or potential, literal or spiritual, will easily be disposed of by those who have apprehended the truth of the believer's union in and with Christ. All these we have in fact and reality in their highest, and therefore in all lower, senses in Him: they were ours when they were His: but for their fulness in possession we are waiting till He come, when we shall be like and with Him.

Reader! let me ask again, and with all solemnity, are you thus united to the Lord Jesus Christ? Have you received Him? I don't ask, Are you beseeching Him to receive *you?* WE have no doubt as to the answer to that question, for He is always ready to receive all that come unto Him. But it is a momentous question. Have *you* received *Him?* It is your acceptance of the gift of Himself that is the token and evidence of your union to Him—that union which makes you *in* Him, and so partakers of the quickening, the raising, the enthroning. Who does not long for this enfranchisement? You long for it? It is yours for the receiving. Receive. Believe. Live.

Ver. 7. *That in the ages to come He might show the exceeding riches of His grace, in His kindness towards us through Christ Jesus.*

What is the time referred to here of this exhibition of the riches of God's grace in Christ? I gather that there is an amplification of the expression in chapter i., verse 9—"Having made known unto us the mystery of His will." Before Christ came to fully reveal the Father's plan of salvation, it was a mystery hidden from the dark ages of the Church. In Christ the true light began to shine. From Him, and ever since His coming, it has shined clearly. Till He come again it shall continue to shine. Therefore it would appear that the full meaning of this expression is "the successively arriving ages and generations from that time to the second coming of Christ." If this be true, it will be seen that the reference is not to some future manifestation at a distant day, but to an ever-present, unbroken manifestation, which was fresh when the apostle wrote, is fresh to us to-day, will be equally fresh and wondrous to the generation that shall come after us, and to every succeeding generation till Christ comes Himself again.

What is the purpose of this manifestation, which is thus to be the central fact of every age in all coming time? *That He might show.* God hath raised us with Jesus, in order that He might show forth or make manifest something. This purpose is not merely to give the world a "sample or specimen of what

Digitized by Google

belonged to Him." Alford shows that the voice of the Greek verb used "gives the reference which the English sentence itself implies, that the exhibition is for His own purpose, for His own glory." Does not this thought tend to elevate our conception of the divine condescension—the Lord of glory connecting the setting forth of His own ineffable glory with the salvation of men. And does it not give an additional element of comfort and security when we realise that the divine purpose is fulfilled by the manifestation of His love to us?

Such is the purpose of the manifestation, and the manifestation itself is *the exceeding riches of His grace towards us.* The full translation of the Greek is, "the exceeding riches (the over-surpassing riches) of His grace in goodness towards us." It is as if the apostle failed to find language to convey his overwhelming sense of the "enough, and far more than enough," of God's grace in our redemption by Christ. The expression *goodness*, translated "kindness" in our version, defines the manner in which God displays the riches of His grace. "Despisest thou the riches of His goodness?" asks the same apostle in another place. "'Tis from the mercy," the love, the goodness, "of our God that all our hopes begin;" and, as has been pointed out, the "*in*, not *through*, Christ Jesus (as our translation has it), specifies as it were the ever-blessed sphere to which its manifestations are confined, and in which alone its operations are felt. Well do Calvin and Stier call attention to this *notable repetition of the name of Christ*, and the repetition of that eternal truth which pervades this divine epistle. *All in Jesus Christ only, and in others nought.*" For, as another writer puts it—"He is the great centre of the epistle, towards whom all the rays of thought converge, and from whom all blessings flow; and this the apostle will have his readers never forget." My reader! do thou not forget it. "In Christ Jesus." There is safety in none other. No safety out of Him.

So we come to the close of a sentence which runs through four verses—a sentence which, when the illustrative parentheses are eliminated, runs briefly thus, "God hath raised and enthroned us with Christ, to show forth the riches of His grace." Thus we are the objects of God's care, and the subjects of His operation, for purposes of His own glory. As I have said already, what an exalted view this gives us of our position in the divine scheme! Our eternal felicity is identified with Jehovah's glory—and the medium by which a lost sinner's safety is secured, whilst, at the same time, the holiness, justice, and truth of Jehovah are magnified, is kept ever prominently in view—Jesus, the Mediator, the God-man Redeemer. Yes!

Digitized by Google

man, fallen as he is, is an object of interest to God. The Lord Supreme has linked His honour on to the restoration of man to the divine image, and Infinite Wisdom has devised the way —"in Christ." These two words—"in Christ"—open up all the gospel. The apostle goes on to expound them in the verses that follow.

Ver. 8. *For by grace are ye saved through faith, and that not of yourselves: it is the gift of God.*

He is amplifying the shorter statement in verse 5th, given there in a parenthesis, "By grace are ye saved." This reference is more complete in the original than in our translation, and the emphasis of the passage is on the words *by grace*—the *through faith* being added to define the instrumental condition of salvation. The one—grace—"is the objecting, operating, and instrumental cause of salvation;" the other—faith—"is the subjective medium by which it is received"—the apprehending cause, or to use the language of Hooker, *the hand which pulleth on Christ to justification.* The condition of the believer here refered to is precise—*ye are saved.* The expression, in the original, connects the past and the present, denoting "a present state as well as a terminated action;" for, as Eadie justly observes, "salvation is a present blessing, though it may not be fully realised!" This is a blessed thought. You rose one morning, and the world was full of light. There was no vapour in the sky, and the great round sun shown down, irradiating all things with light, and energising all with life. You got a glimpse of his presence and his power, his being and his beneficence. You never forgot it. Day after day you arose after that morning, and you looked forth to see again the wondrous scene, but the sky was dark with clouds, and a dull sombre silence brooded over the face of nature; and so from day to day you looked, but you saw nothing but the leaden-gray of a sunless lift. Did you doubt whether there was a sun or no? You did not. You knew he was shining serenely above the mist that hid him from your gaze; that if you could but ascend some mountain cliff, you would get above that hiding haze, and bask in his beams; nay, that you had but to wait, and you would behold him shine forth again in all his power to vivify and cheer.

'Tis so with the Son of Righteousness. To the Christian the sky may not be always clear; but though clouds occasionally come between the soul and the Saviour, the lift beyond is luminous, a clear cerulean, bright and brilliant beyond conception, and when the cloud parts, the calm warm light will come again. This is the token, "Ye *are* saved." Once in Christ,

Digitized by Google

ever in Him, for "salvation is a present blessing, though it may not be fully realised."

When the apostle says that this salvation is *through faith*, is there any fear lest a thought of self-sufficiency should be generated in the mind? We hardly fancy it could be possible after that word, "*by grace;*" but lest there should be—and does not this show how broad and all-embracing this word of God is, how certain in its sound, and yet meeting the case of every conscience—the apostle adds further statements. First, *And that not of yourselves.* "That no man should glory, save in the cross of the Lord Jesus Christ.! He rigorously excludes human merit, even of the lowest kind—the merit, if such it could be, of believing. Not of yourselves. You must stand outside and aloof. This is a very practical truth. I believe that the error it condemns destroys many. Waiting to believe. Waiting to *do* something, however little, is an evil device of the enemy to keep men from the real thing, which is to empty ourselves that we may be filled with Jesus. For this salvation, secondly, is God's gift. *Of God is the gift*—the antithesis or contrast to "of yourselves." Not of yourselves, but of God, is the gift. The words *it is*, introduced in our version in italics, dilute the emphasis of the passage, which, literally read, would be this—"For by grace are ye saved, through (the medium) faith, and this (the being saved) not of yourselves; of God the gift"—that is, salvation is a gift, and that gift is God's.

Ver. 9. *Not of works, lest any man should boast.*

Further explaining the previous words, "not of yourselves;" not of your works, your deserving, not yours as any reward of merit, that there may be no ground for boasting. Oh! how the natural heart would like to have some hand in its own salvation! But all such interference is excluded in the gospel plan, and every true Christian believer is prepared to exclaim with the dying bishop, "None but Christ, none but Christ." No boasting. "The repression of boasting was not the primary and special object of God's appointment of salvation by grace through faith, still less was it merely the result, but was a purpose that was necessarily inseparable from His gracious plan of man's salvation!"

Is there not here a crucial test of the reality of your salvation? "Where is boasting then? It is excluded." "Not of works, lest any man should boast." Do you feel any merit in your salvation? If you do, it is not doubtful that your salvation is not Christ's salvation, and will be valueless in the day of His coming. The soul must go down into the dust, be

Digitized by Google

emptied, made to feel lost, undone, powerless, ere it can appreciate or apprehend "the gift" of Christ's salvation. Ascertain this, then, whether of your hope you can truly say, It is the gift of God, not of works; not of any merit of yours whereof you have any ground to boast; altogether of free undeserved grace. If this is not the character of your hope, you have deceived yourselves, and you had need to go anew and at once to the blood that cleanseth from all sin. "For by grace are ye saved through faith, and that not of yourselves: of God is the gift!"

Ver. 10. *For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

We have here a re-statement of the great fact that the whole of our salvation is due to God, that for no part of it is any credit due to ourselves. Our salvation cannot be from any "doing" of our own, not from any "works" of ours taken into account as price or value in equivalent for salvation. Salvation, the apostle has already stated, is "the gift of God," and the whole process of salvation is God's doing. "We are His handiwork." Because we are so, in the fact that we are His workmanship or handiwork, is the substantiation of all that has been stated in the previous verses. His handiwork. The spiritual creation, which is the result of salvation, is God's work, and none other's. He is the Author of it, its source and originator. It springs from Him as the first person of the Three-one God. Springing from God the Father, it operates upon us through God the Son. God's workmanship. We are *created in Christ Jesus.* This was the order followed in the physical creation, and it is the order followed in the spiritual. "As the first creation was by Christ, as the second person in the Trinity, so the second creation is by the same Christ as Mediator, the Lord and Head of the new creation, in whom we live and move and have our new being, and not unto ourselves," but unto good works; "to do good works," as the outcome of this new creation. The natural outcome of man's fallen state was a fulfilling of the desires of the flesh, a life that was very evil. The fruit of the new life is just the opposite. The purpose of a tree is to bear fruit. That is the object for which it is created; and in this sense the purpose and object of the spiritual re-creation of man is that he should bear fruit, do good works, to the glory of God. *Which God hath before ordained,* or, as in the margin, "prepared;" that is, remarks Howson, "God, by the laws of His providence, has prepared opportunities of doing good for every Christian;" and He has

Digitized by Google

done this that such opportunities may be improved—*that we should walk in them.* "To recur to the similitude of the tree and its fruit, we might say of the trees, they were created for fruits which God before prepared, that they should bear them; that is, defined and assigned to each tree its own in form and flavour and time of bearing. So in the course of God's providence our good works are marked out for and assigned to each one of us." "God," says another, "before we were created in Christ, made ready for us, pre-arranged, prepared a sphere of moral action;" or, to use the simile of Chrysostom, a road with the intent that we should walk in it, and not leave it—this sphere. This road was *good works*." Thus good works do not precede the act of justification as a procuring cause of it, but they follow in the man who is justified as the fruit and outcome of his new nature.

This doctrine rightly used may form a test of true discipleship. Are we bringing forth fruit meet for repentance? If not, why not?

ART. III.—THE BROOK CEDRON, AND THE RIVER FROM THE TEMPLE.

WHO is there that does not know *the brook Cedron?* As truly as the name of Mary of Bethany is known wheresoever the gospel is preached, because she anointed Christ's body for His burial (Matt. xxvi. 12, 13), so is Cedron known because the Lord Jesus passed over it on the last night before He suffered, on His way to Gethsemane. It flowed down the valley of Jehoshaphat, on the east of Jerusalem, between the Mount of Olives and Moriah, finding its way to the Dead Sea at last. Its name seems to speak of it as "dark-flowing," from the Hebrew root, קָדַר, "to be foul, turbid, black." Probably because the overhanging heights, especially as it winds its way through its rugged wady towards the Dead Sea, cast a constant shadow on its stream. In those days, too, as recent discoveries seem to prove, the bed of the river was some fifty or sixty feet deeper than now; for ruins and rubbish have choked up the original channel. Indeed, it almost seems as if the waters at present quickly soak through the upper soil, like the waters of a drained field into a subterranean bed, where they continue to be found all the year. It is only for a few weeks at most that there

Digitized by Google

is a flowing stream visible now; the heat so quickly dries up what has not flowed away down to the Dead Sea; but in the days when the bed was deep, and when either bank was clothed with trees, and when the adjacent Mount of Olives gathered and kept the moisture of dews and rains, as well as defended Cedron from the burning heat which would so soon have left it dry, we can imagine it a full river, delightful to the eye when the flash of the city's lights, if not the sun at noon, and at midnight the bright moon, gleamed from its surface, and delightful to the ear, as it murmured on its way. All this, too, from week to week, day to day, all the year round. Such once was *Cedron*.

It comes into notice in David's days; most fitting that it should, for he was the type of Him whose passing over Cedron (John xviii. 1) is ever memorable. David's tears dropt into its waters on that mournful day. He and his house were fleeing from his son Absalom. He had left the city, finding without its gates a company of sympathising friends, of whom it is said, "And all the country wept with a loud voice, and all the people passed over: the king *also himself passed over the brook Kidron;* and all the people passed over toward the way of the wilderness." And having crossed it, he began to ascend the Mount of Olives, "going up and weeping," his head covered and his feet bare, all the people, too, covering their head, and "weeping as they went." What a melancholy company! What tears and sorrow! And they must have passed very near where was afterwards *the Garden of Gethsemane,* probably up the very road often traversed in after days by a lesser company, but by a greater leader, by the twelve disciples and their Lord.

But at a later time we find Cedron flowing as a full river, and doing service in its course. In 2d Kings xxiii. 4, 6, 12, King Josiah, in cleansing the temple, brought out the filth and flung it into this stream, to be carried down to the Dead Sea. He did three things connected with it. In verse 4, he brought out the vessels used for the worship of Baal and the host of heaven, and burnt them "*in the fields of Kidron,* without Jerusalem," somewhere on its sloping banks, so that the wind might blow the dust into the waters that would soon reach the Lake of Sodom. Then he brought out (ver. 6) "the grove," or the statue of Astarte, out of the city to the "*brook Kidron,*" and then on its banks, "*burnt it at the brook Kidron,*" stamping it to powder. And now (ver. 12) he ground to dust the two altars to idols, which his grandfather, Manasseh, had once raised in the two courts of the Temple, along with the altars

on "the roof of the upper chamber of Ahaz;" and having so done, "*cast the dust of them into the brook Kidron.*" So that this brook appears as the receptacle of impurity and pollution, bearing it all away from the city till it was lost in the Dead Sea. It is understood by writers, that the every-day filth accumulated in the Temple, by the bringing in of sacrifices and the like, as well as the water used for ablutions, all was conveyed to the *Cedron,* and borne away from Jerusalem and the Temple. It is in allusion to these facts that Hart's hymn on Gethsemane sings of the garden as

> "Washed by Cedron's waters foul."

And again—

> "O Cedron, gloomy brook, how foul
> Thy black polluted waters roll!"

Cedron appears as a river that presents to us the bearing away of pollution and defilement; even as it afterwards is seen in connexion with the Great Sin-bearer, when He went forth without the gate to bear our sin. But it is not a river that presents us with life, cheerful life; it may be spoken of as setting forth the cleansing away of filthiness, but not as bearing in its bosom health and fertility and gladness. Hence, when the prophets speak of the river that is to flow from Jerusalem, in the day when Israel's law is restored, they never speak of *Cedron* being that river. Their river is rather "the waters of Shiloah," though not expressly so-called. At all events, it is not *Cedron;* Cedron disappears, or is included in the new river. And this new river is to set forth another portion of work,—viz., not the *bearing away of sin,* as was done by Christ at His first coming, but the *bringing in of holiness and life,* as the ultimate result of the former, at His second coming.

Three of the Prophets speak of this other river yet to issue forth. Thus, Joel iii. 18, "*A fountain shall come forth from the house of the Lord, and shall water the valley of Shittim,*"—the valley at the north part of the Dead Sea. Then Zechariah xiv. 8, "It shall be in that day that *living waters shall go out from Jerusalem,* half of them toward the former sea" (*i.e.,* the Dead Sea) "and half of them toward the hinder sea" (*i.e.,* the Mediterranean). And this prophet is he who mentions the dividing in two of the Mount of Olives (ver. 4), thus preparing a channel for the river flowing to the Dead Sea, quite distinct from the channel or bed of the brook Cedron. "*In summer and in winter it shall be.*" This river shall be perennial; not occasionally dried up, but at all seasons full. It is, however, Ezekiel that gives us the most complete account of these waters,

Digitized by Google

this new river. It may be well to quote his description of it in full, as given in chap. xlvii. 1–12.

"He brought me unto the door of *the house.* And behold! *waters were issuing* out from under the threshold of the house eastward; for the front of the house was toward the east, and *the waters were coming down* from under the right side of the house, south of the altar. And he brought me forth the way of the gate northward, and led me round without to the outer gate, that looketh eastward; and behold! *waters gushed* (מְפַכִּים) "were gushing" from the right side. And when the man went forth to the east, and the line in his hand, he measured a thousand cubits, and brought me through the waters; the *waters were up to the ankles.* And he measured a thousand, and brought me through the waters; the *waters were to the knees.* And he measured a thousand, and brought me *through waters up to the loins.* And he measured a thousand, and it *was a river that I could not pass over;* for the waters were risen, waters to swim in, *a river that could not be passed.* And he said unto me, Seest thou, son of man? And he led me and brought me back to the brink of the river. Now, when I had returned, behold! at the brink of the river were very many trees, on this side and on that. And he said unto me, These waters gush out toward the east country, and go down to the plain, and enter *the sea*" (*i.e., the Dead Sea*). "When they fall into the sea, the waters are healed; and there shall be life conveyed to every living thing that moveth to which *the two rivers* come. And there shall be a very great multitude of fish; for the waters shall come thither. And they" (ver. 8, *the Dead Sea waters*) "shall be healed, and every thing shall live to which the river cometh. And it shall come to pass that fishers shall stand on it from En-gedi to En-eglaim; they shall be a place for spreading forth nets; their fish shall be of all kinds, as the fish of the great sea, exceeding many. But there shall be miry places and marshes, that are not healed; they shall be given to salt.* And *by the river, on its bank, on this side and on that, shall grow all trees for food;* of each one the leaf shall not fade, and her fruit shall not cease; each one shall bring forth new fruit every month, because its waters flow forth from the sanctuary, and the fruit of each shall be for food, and the leaf for healing."

* Kimchi, says, בִּצֹּאת are "pools full of mire." The גְּבָאִים are shallows, like that near En-gedi, described by Robinson (ii. 205). Birket-el-Khulil, an indentation or little bay, where the water, flowing into shallow basins, evaporates and deposits salt.

Digitized by Google

Such is the remarkable description of this *Temple River*. In our English Bible it is called "*The holy waters*," because of its source being the Temple of God. It is a real, literal river that the prophet describes, a river getting deeper and deeper as it flows onward, till it pours a full volume of waters into the Lake of Sodom. He tells us that there shall be a remarkable quality in the waters, a quality not unlike what was found in the wood thrown into Marah (Exod. xv.), and in the cruse of salt flung into the well of Jericho (2 Kings ii.) In those days, this temple river shall be made to flow into the Dead Sea, not carrying on its bosom anything like what Cedron used to bear, but, on the contrary, healing and purity. By this new type, this physical phenomenon, visible and tangible, the Lord shall in those days intimate His purpose to send forth from His Temple spiritual healing to the earth's Dead Sea, to the world lying in wickedness. The very fact (ver. 11) that there shall be even then "miry places and marshes" left so far unhealed that they are merely dried up, and become beds of salt, strengthens the idea that all this is a real, visible, tangible phenomenon, underneath which spiritual blessing is held forth. For elsewhere we are made to understand, that even when earth is full of the Lord's glory, there shall be some exceptions to the otherwise universal bliss. Edom shall be one of these "*miry places*," for it is written, "When the whole earth rejoiceth, I will make thee desolate" (Ezek. xxxv. 14); and the existence of those who at once take the side of the devil "in the *four corners* of the earth," mentioned in Rev. xx. 8, sufficiently indicates the "*marshes*" that shall be "given to salt" in the extreme corners of the earth.

But what a glorious truth is presented to us by this great symbol! This full river, gushing forth from the holy place, and rolling with such majesty, tells of the Spirit going forth, not only on Israel's land, but on the world at large; for it is not to the East Sea only, but also to the West, according to what we saw in Zechariah. And these *trees on either bank*, with all their fruits, proclaim the return of Paradise. Ay, even more; they tell of a state of things in Israel's land bearing resemblance to, and forming a counterpart to, the New Jerusalem river and trees seen by John in Rev. xxii. 2. So that we have here the rich display of holiness and happiness once more in this fallen earth!

Some may be inclined to ask questions in regard to the details of this description. One of such questions might be regarding the "miry places" (ver. 11); but we have pointed to the significance of this fact already. 1. Another question, however, might naturally be put in regard to the fishers

Digitized by Google

"*standing on it, from En-gedi to En-eglaim.*" It is to show that the whole breadth and compass of the sea is healed and filled with life, so that fishers may be seen spreading or casting in their nets, from En-gedi, which is on the west side, and nearly half-way down to En-eglaim, which was on the east side, and nearly opposite. (See Hengstenberg.) 2. What are the "*two rivers*" (נַחֲלַיִם, dual) in ver. 9? It is the Hebrew dual form, which sometimes is used for emphasis; *e.g.* (says Hengstenberg), the land of Merathaim, "double rebellion," Jer. l. 21; Cushan Rishathaim, in Judges iii. 8, "double wickedness;" and so here the "double river," the strong river. Or it may be (says Hengstenberg) the river considered as two, first gushing from its source in the sanctuary, then reinforced by increase as it flows on. But may there not be allusion, incidentally and indirectly at least, to Zech. xiv. 7, where we find *two rivers*, quite distinct, proceeding *from the same source*, one going eastward, the other westward? And both these alike are from what Joel, iii. 18, calls "a fountain coming forth from the house of the Lord." At the same time there may be something said for another conjecture. Havernick at once says, "The two rivers are this and the Cedron." But there are three. It has already been noticed that this river does not flow in the bed of the Cedron, but has a channel of its own. Now, let us revert to Zech. xiv. 4, where he says that the Mount of Olives is to be cleft in two, on the day when Immanuel comes and puts His foot again where last He stood before ascending. That cleft must of necessity affect the course of old Cedron, completely intercepting it—in short, becoming a bed into which Cedron's waters must fall. Thus it shall come to pass that the brook which used to carry off the defilement of the Temple and the city shall be absorbed in the new temple river, the river which brings life and purity. The two are united, and form one great flood. Could it be this fact that led to the expression in the verse before us? 3. Does Joel, iii. 18, agree with Ezekiel, when he says that the stream shall water "the valley of Shittim?" We think that he does exactly; for his "valley of Shittim," or "valley of acacias" (the common shrub-tree of the desert), is the plain west of Jordan and at the north of the Dead Sea, corresponding to Ezekiel, ver. 8, "the waste," or in our version, "the desert." It is at present a solitary plain of salt clay. 4. What connexion has the "bearing fruit every month," or, as others, "ripening every month," with the reason assigned, "because the waters flow from the sanctuary?" The connexion is, these waters have a virtue in them that causes the trees to yield thus plentifully. 5. Once more: Why do you translate ver. 12,

Digitized by Google

"the leaf *of each*," and the "*each one* shall bring forth," and "the fruit *of each*?" Because this is obviously the meaning, and is quite an admissible rendering; for Hebrew expresses *individuality* in this manner, giving first the plural to express totality, then the singular to express the individuals of the whole.*

We have, however, still more to remark in this vision. We by no means intend to assert that we have exhausted the meaning when we state that these rivers are types of a certain kind, graven on the face of the land; so we might almost have said, a sort of sacramental setting forth of the truth that the Lord has come to fill the earth with life. In all probability, the uses of these "holy waters" shall be manifold, and some of these connected with the Temple more especially. The city Jerusalem itself, also, shall be partaker of the happy, healthful influences of those streams, and thus be the more exact counterpart to the Heavenly City.

> "Quite through the streets, with pleasant sound, the flood of life doth flow,
> Upon whose banks on every side the trees of life do grow."

And now truly they can sing of "The river that makes glad the City of God" (Ps. xlviii. 3); for the ancient "waters of Siloah that flowed softly" have overflowed all their banks, and are pouring their full tide along between the overhanging sides of divided Olivet, whose groves of olives speak of peace, both in themselves and by the voice of the turtle-dove from every tree. It is a paradise scene. It is a scene so refreshing and attractive to any, and not least to oriental tastes and sympathies, that Isaiah (xxxiii. 21) uses imagery, taken, we might almost say, from this very state of things yet to be, in order to set forth the blissful attractiveness, the reviving power, the relief-giving virtue, the abounding riches of "the name of the Lord." "There shall the glorious Lord be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." It is in truth the New Jerusalem city and the garden delights of Eden in one; for Jerusalem has become "the joy of all the earth."

And shall we ever forget that the waters come from "*the house*," the Temple? They gush up near the threshold of the same gate of entrance by which "Jehovah Shammah" in His glory re-enters, the east gate (ver. 1.), coming out a little way from where *the altar* stood (ver. 2). The blessing to Israel and to us is derived from Him who was himself altar and sacrifice,

* See Gesenius' Grammar, ch. iv., Syntax, 143, 4, where many examples of this construction are given.

Digitized by Google

and Lord of glory, a truth we must never overlook nor cast into the shade; the same truth that is taught for ever in the New Jerusalem, by the river clear as crystal proceeding "from the throne of God and of *the Lamb.*" It is, in another form, the very truth that is matter of experience to every saint who claims what is written in John vii. 37, "He that believeth in me, as the Scripture hath said, out of his inmost part (κοιλία is the מֵעִים of the Old Testament, the bowels, the inmost soul) shall flow rivers of living water." And with an eye resting on all this, the Holy Spirit taught the Singer of the Song of Songs to celebrate the Bride and the heavenly Bridegroom as not only possessing, but in some manner herself actually being, "A garden-fountain, a well of living waters, and streams from Lebanon" (Song iv. 15); nothing of the dry desert, nothing of desolation left; no death, no curse, no gloom; a perpetual and perennial flow and flood of holy joy, and life, and light, and love from JEHOVAH SHAMMAH (xlviii. 35).

ART. IV.—THOMAS AQUINAS ON THE RESURRECTION.

QUESTION 78. Of the *terminus a quo* of the resurrection, regarding which there are three points.

Art. I. Whether death will be the *terminus a quo* of the resurrection in all? It seems not; for, 1. Some will not die, but be clothed upon with immortality: for it is said in the Creed, that the Lord will come to judge the quick and the dead, which cannot be understood with respect to the time of the judgment, because then all will be living; therefore this distinction must refer to the time preceding, and so all will not die before the judgment. 2. Besides, a natural and common desire cannot be vain and empty, but must be fulfilled in some; but according to the apostle (2 Cor. v.), this is a common desire, that we would not be unclothed, but clothed upon; therefore some will never be unclothed of the body by death, but be clothed upon with the glory of the resurrection. 3. Moreover, Augustine says, that the four last petitions of the Lord's Prayer pertain to the present life, of which one is, Forgive us our debts: therefore the Church asks that in this life all its debts should be remitted. But the prayer of the Church cannot be ineffectual, but must be heard, John xvi., "Whatsoever ye shall ask the Father in my name, He will give it you;" there-

fore the Church, in some time of this life, shall obtain the remission of all debts. But one of the debts for which it is bound, on account of the sin of our first parents, is, that we are born in original sin; therefore one day God will grant this to the Church, that men will be born without original sin; but death is the punishment of original sin; therefore there will be some men in the end of the world who will not die. 4. Further, the shorter way is always to be preferred by a wise man; but that men who shall be found living should be translated into an impassibility of resurrection is more compendious than that they should die first and then rise from death to immortality: therefore God, who is most wise, will choose this way with those who shall be found alive. But on the contrary (1 Cor. xv.), "That which thou sowest is not quickened except it die;" and under the likeness of seed, he speaks of the resurrection of bodies; therefore bodies shall rise from death. Besides (1 Cor. xv.), "As in Adam all die, so in Christ shall all be made alive;" therefore in Adam all shall die, and so the resurrection of all will be from death.

Conclusion. Since, by the sentence of God, all men have been adjudged to death because of sin, and Scripture testifies that there will be a resurrection of all (which cannot be unless all first die), and it is agreeable to the order of nature that nothing be reduced to newness except by corruption, it must be confessed that all will die and rise from death. Upon this question the saints speak variously, as appears in Lombard; yet this is the safer and more common opinion that all will die, and rise from death; and this because of three things. First, It is more in accordance with the divine justice, which condemned human nature for the sin of our first parent, that all who by ordinary generation derive their origin from him should contract the infection of original sin, and, by consequence, be deserving of death. Secondly, It is more in harmony with the divine Scripture, which predicts that there will be a resurrection of all. Now, a resurrection is properly only of that which has fallen and been dissolved, as Damascene says. Thirdly, It is more agreeable to the order of nature, in which we find that what is corrupted and vitiated is not restored to its own newness except by the mediation of corruption, as vinegar does not become wine except by being corrupted and passing into the sap of the vine; whence, since human nature has fallen into the defect of a necessity of dying, there will be no return to immortality unless by death mediating. It agrees with the order of nature also for another reason; because, as Aristotle says, the motion of heaven is as a certain life to all things that exist in

Digitized by Google

nature, even as the motion of the heart is a certain life to the whole body. Whence, as when the motion of the heart ceases, all the members mortify, so, when the motion of heaven ceases, no living thing can continue with that life, which was conserved by the influence of that motion; but such is the life by which we now live. Wherefore it is necessary that those who are to live after the quiescence of the motion of heaven should depart out of this life. As to the 1st, that distinction of the dead and living is not to be referred to the time itself of judgment, nor to the whole time past, because all who are to be judged were at one time living and at another time dead; but to that determinate time which shall immediately precede the judgment; when, namely, the signs of the judgment shall begin to appear. As to the 2nd, a perfect desire of the saints cannot be vain; but nothing hinders a conditionate desire of theirs from being vain, and such is the desire by which we would not be unclothed, but clothed upon, that is, if it be possible; and this desire is called by some a velleity. 3. It is erroneous to say that any one can be conceived without original sin except Christ, because those who should be thus conceived would not need the redemption which was made by Christ, and so He would not be the Redeemer of all. Nor can it be said that they did not need this redemption because it was given them to be conceived without sin, because that grace was granted either to their parents, that in them the vice of nature might be healed, or to the nature itself which was healed. Now, it must be laid down that every one needs personally the redemption of Christ, and not only in respect of nature. But none can be delivered from evil or absolved from debt but he who has incurred the debt or been cast into the evil, and so all could not experience the fruit of the Lord's prayer in themselves, unless all were born debtors and subject to misery. Whence the remission of debts or deliverance from evil cannot be understood of one born without debt and free from evil, but of one who, because he is born with a debt, is afterwards delivered by the grace of Christ. Nor also does it follow, if it can be held without error, that some may not die because born without original sin, although death is the punishment of original sin; because God can of His mercy relax to any one the punishment to which he is bound from his past faults, as He dismissed the adulteress without punishment (John viii.) And, similarly, He may free from death those who, by being born with original sin, have contracted the guilt of death; and so it does not follow that, if they shall not die, therefore they were born

without original sin. 4. The shorter way is not always to be chosen, but only when it is more or equally fitted to gain the end, which is not the case here, as is plain from what has been said.

Art. II. Whether the resurrection of all will be from ashes? It seems not; for, 1. The resurrection of Christ is the exemplar of ours; but His resurrection was not from ashes, because His flesh saw no corruption (Ps. xvi. and Acts ii.), and therefore, &c. 2. Besides, the body of man is not always burned; but nothing can be resolved into ashes except by combustion; therefore, &c. 3. Further, the body of the dead is not reduced to ashes immediately after death; but some will rise immediately after death, as Lombard says, namely, those who shall be found living; therefore, &c. 4. Moreover, the *terminus a quo* answers to the *terminus ad quem;* but the *terminus ad quem* of the resurrection is not the same in the good and bad (1 Cor. xv.) We shall all indeed rise again, but we shall not all be changed: therefore, neither is the *terminus a quo* the same; and so if the wicked shall rise from ashes, the good will not. But against this is what Haymo says: this sentence holds fast all born in original sin; dust thou art, and unto dust shalt thou return; but all who shall rise in the common resurrection were born in original sin; therefore, &c. Besides, there are many things in the human body which are not of the verity of human nature, but all these things shall be removed; therefore, all bodies must be resolved into ashes. Conclusion: Since Scripture foretells not only the resurrection, but also the reformation of bodies, we must of necessity assert, from the authority of Scripture, and the order of nature, that the resurrection of all will be from ashes. By the same reasoning by which we showed that all will rise from death, we shall also show that all will rise from ashes in the common resurrection, except some to whom, by a special privilege of grace, the contrary may be granted, as also an acceleration of their resurrection. Now, as the sacred Scripture foretells the resurrection, so in like manner also the re-formation of bodies (Phil. iii.) And, therefore, as all must die in order that all may truly rise, so the bodies of all must be dissolved in order that they may all be re-formed: just as death, too, was inflicted by divine justice as a punishment of man, so also the resolution of the body, as is evident (Gen. iii.), dust thou art, and unto dust shalt thou return. In like manner the order of nature requires that not only the conjunction of soul and body be dissolved, but even the commixture of the elements (as vinegar cannot be reduced

Digitized by Google

into the quality of wine, unless by a previous resolution into its prejacent matter), for the very commixture of the elements is caused and conserved by the motion of heaven, upon the cessation of which all things mixed shall be resolved into their pure elements. As to the 1st, the resurrection of Christ is the exemplar of ours as to the *terminus ad quem*, but not as to the *terminus a quo*. 2. By ashes are understood all relics that remain upon the resolution of the human body, on a double account. First, because it was a common custom with the ancients to burn the bodies of the dead, and preserve the ashes; whence, to call that into which the human body is resolved, ashes, came into vogue as a way of speaking. Second, on account of the cause of the resolution, which is for the burning up of the corruption by which the body is radically infected; whence, for the purgation of such infection, the body must be resolved even to its primal components; but what is resolved on account of burning is said to be resolved into ashes; and so that into which the body is resolved is called ashes. 3. The fire which shall purify the face of the world shall have power instantly to reduce even to ashes the bodies of those who shall be found living, as it shall also resolve other mixed bodies into their prejacent matter. 4. Motion does not receive its species from the *terminus a quo*, but from the *terminus ad quem;* and so the resurrection of the saints, which will be glorious, must differ from that of the impious, which will not be glorious, in respect to the *terminus ad quem*, but not the *terminus a quo*. For it often happens that while the *terminus a quo* is the same, the *terminus ad quem* is diverse, as from blackness something may move into whiteness, and into paleness.

Art. III. Whether that dust out of which the human body shall be restored, has any natural inclination to the soul which shall be joined to it? It seems so; for, 1. if it had no inclination to the soul, it would hold the same relation to it with other dust; therefore, there would be no difference whether the body to be joined to the soul were made anew from that or from other dust, which is false. 2. Besides, the dependence of the body upon the soul is greater than that of the soul upon the body; but the soul separated from the body hath still some dependence upon it; whence its motion toward God is retarded by its appetite for the body, as Jerome says on Gen. xxxv.: therefore, much more strongly hath the body separated from the soul a natural inclination towards it. 3. Moreover, it is said (Job xx.), his bones shall be full of the vices of his youth, and they shall sleep with him in the dust; but vices are only in the soul: therefore, there will still remain in that dust some

Digitized by Google

natural inclination towards the soul. But, on the other hand, the human body may be resolved into the elements themselves, or even be converted into the flesh of other animals; but the elements are homogeneous, and in like manner the flesh of a lion, or of another animal; since, therefore, in other parts of the elements or of animals, there is no natural inclination towards that soul, neither is there in those parts into which the body has been converted. The first is plain by the authority of Augustine: the human body, into whatsoever substance of other bodies it be converted, or even into the elements themselves, of whatever animals, or even men, it may become the food, and be turned into the flesh, on the instant it ceases to belong to that human soul which animated it that it might formerly become, live, and grow. Besides, to every natural inclination, some natural agent corresponds, otherwise, nature would be defective in necessary things; but by no natural agent could the aforesaid dust be again united to the same soul; therefore, in that dust there is no natural inclination to the said conjunction.

Conclusion: Since it is solely from the order of divine providence that those ashes are joined anew to the soul in the resurrection of the dead, there is in them no natural inclination to that conjunction. About this there is a threefold opinion. For some say that the human body is never resolved fully into its elements; and so there always remains in the ashes a certain force added to the elements which produces a natural inclination towards the same soul. But this position is contrary to the authority of Augustine just quoted, to sense, and to reason; because all things composed of contraries can be resolved into their components. And, therefore, others say that those parts of the elements into which the human body is resolved, retain more of light on account of having been joined to a human soul, and hence have a certain inclination towards human souls. But this, again, is frivolous, because the parts of the elements are of the same nature, and equally participate in light and obscurity. And so we must say otherwise, that in these ashes there is no natural inclination towards the resurrection, but only from the order of divine providence, which hath determined that those ashes shall be again united to the soul; and from hence it arises that those parts of the elements shall be again united, and not others. 1. Whence the answer to the first is plain. 2. The soul, separate from the body, remains in the same nature which it had when united to the body, which is not true of the body; and so the cases are not parallel. 3. Job is not to be understood as meaning that vices

actually remain in the dust of the dead, but according to the order of divine justice, by which these ashes are appointed for the reparation of the body, and that for sins committed, they will be tormented for ever.

Art. V.—THE THEOLOGY OF THE BOOK OF DANIEL.

THE DANIELIAN THEOLOGY.

The theology of the Book of Daniel has also been brought forward as an argument against its genuineness and inspiration. It is hardly worth while to notice such criticism. Within a year or two past, there was a short poem found on a blank leaf of an early copy of the works of John Milton in the British Museum. It was apparently signed J. M. It was published as perhaps the production of Milton, and a thousand critics set to work to decide the question. Learned men and adepts pronounced it a genuine Miltonic composition, and that Milton only could have woven "the subtle melody" of its lines. Others equally wise and experienced declared it mere rubbish, and that Milton never could have written it except "in his dotage." And so the controversy goes on, with no prospect that criticism will ever settle whether Milton wrote it or not. How great, therefore, is the presumption and conceit of a certain school of philologists, critics, and literary experts, who claim to be able to tell, by internal evidence alone, just what chapters and verses of each particular writer of the Scriptures are from him, and what not! They blate largely about what is Petrine, Pauline, Jehovistic, Elohistic, Maccabean, &c. Wearily picking up out of grammars and vocabularies the dried bits of a dead language, and utterly unable to pronounce a word of it as the people who spoke it, they fancy they can feel and detect all variations of construction, phrase, or idea pertaining or not to each author, and hence take upon themselves authoritatively to expurgate the sacred Scriptures, and to cast out this and the other book or passage from the canon, telling us that such and such things are apocryphal, and on no other ground than that so their critical sense decides. And yet here is a poem in English, the plain English we all speak, English which a child can read and master—a poem written in London in the time of Milton—which Englishmen, fellow-countrymen of Milton, his fellow-townsmen, familiar with every line he ever

Digitized by Google

wrote, critics, experts, poets themselves, cannot tell if it be John Milton's or not! Out upon such pretensions and attempts to mutilate our Bibles! If the best English critics in the world cannot settle from internal evidence whether a poem, in the tongue which they have known from their cradles, is Milton's or not, it is worse than ridiculous for men to presume, upon no better evidence, to decide that the Book of Daniel is not Daniel's work.

But the Book of Daniel does contain a theology, one which it is the duty of believers to study, one which is particularly rich and clear, and one which it may be very proper to glance at in this connexion.

I.—OF GOD.

The existence of one God, supreme over all things, is clearly taught in this book. Daniel said to the king, "there is a God in heaven" (ii. 28). The king is also made to confess "there is no other God that can deliver after this sort" (iii. 29). The same is pronounced "the most High" (vii. 25); also "the great and dreadful God" (ix. 4); yea, "the God of gods" (xi. 36).

Neither is it some fancied being that is thus spoken of, different from that one God who revealed himself to Abraham, Moses, and the prophets of Israel. Daniel worshipped this same God as the God of his Jewish fathers (ii. 23). The God of the Book of Daniel is none other than the living and true God, beside whom there is no God.

The God of the Book of Daniel is described as possessed of all the proper attributes of God. He is "God of heaven" (ii. 8, 37, 43). "Wisdom and might are His" (ii. 20). "He knoweth what is in darkness, and light dwelleth with Him" (ii. 22). He "liveth for ever" (iv. 34; vi. 20, 26). "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" (iv. 35). He is "King of heaven," "God of gods and Lord of kings" (iv. 37; ii. 47; xi. 36). He is "able to deliver His servants" (iii. 17, 29). He is the God in whose hand man's breath and all man's ways are (v. 23). "All His works are truth, and His ways judgment" (iv. 37). He is righteous (ix. 7, 14, 16); "merciful and gracious" (ix. 9); hears prayer (ix. 17, 23; x. 12); is angry with sin (ix. 16); and is able to abase them that walk in pride (iv. 37).

The God of the Book of Daniel exercises a particular providence over all the affairs of the world, and all events are

Digitized by Google

ascribed to Him. Nebuchadnezzar was made to confess that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will;" that "He changeth the times and seasons; He removeth kings and setteth up kings; He giveth wisdom to the wise and knowledge to them that know understanding;" and that "His dominion is an everlasting dominion, and His kingdom from generation to generation" (ii. 21; iv. 32, 34; vi. 27). The fancied God of deism and rationalistic philosophy, who is for ever bound by his own laws, and never interferes in any way with their natural operation, is not the God of the Book of Daniel, as he is not the God of any portion of the Bible. Daniel's God is present with all His works, concerned in all that cometh to pass, and ever giving great signs and mighty wonders. *He* gave Jehoiakim, king of Judah, into Nebuchadnezzar's hand (i. 2). *He* brought Daniel into favour (i. 9). *He* gave the four Hebrew youths knowledge and skill in all learning and wisdom (i. 17; ii. 23). *He* gave Nebuchadnezzar his kingdom, power, and glory (ii. 37; v. 18). *He* sets up and gives out dominion, and creates the kingdom that is to destroy all other kingdoms and to stand forever (ii. 44). *He* made known to the king what was to be in the future (ii. 45). *He* delivered the Hebrew youths from the fiery furnace (iii. 29). *He* decreed the king's humiliation and insanity (iv. 24). *He* numbered and finished the kingdom of Belshazzar (v. 26). *He* delivered Daniel from the lions (vi. 20–22). *He* giveth judgment to the saints (viii. 22). *He* brought forth His people out of the land of Egypt, scattered them for their sins, and heard when the voice of confession and supplication came up before Him (ix. 3–23). And *He* comforteth His anxious ones (xii. 9).

In all this there certainly is nothing discernible which does not fully accord with both the earlier and later Scriptures, or which we will not do well to accept, believe, and act on, as immutable and most precious truth. The Book of Daniel gives glorious testimony to our all-glorious God.

II.—OF ANGELS.

It is agreeable to reason and Scripture to believe that the wide interval between us and God is not a blank, but is filled up with orders of creatures superior to man, and largely concerned in the administrations of the divine government. The existence of such orders is certainly taught in the Book of Daniel, and a very important part is assigned them in the affairs of our world. This has also been objected to this book; and the system of Angelology which it presents is said to be a mere

Digitized by Google

transfer from heathen theosophy, and hence not entitled to be taken as divine and true.

Nebuchadnezzar, in relating his vision, does indeed refer to *holy watchers*, after the style of the ancient Zoroastrian religion, in which secondary deities were recognised under this name. According to the Zend-Avesta, "Ormuzd has set four *watchers* in the four quarters of the heavens to keep their eye upon the host of the stars. One stands here as the *watcher* of his circle; the other, there. He has placed them at such and such posts, as *watchers* over such and such a circle of the heavenly regions; and this by his own power and might." Such was the teaching of the religion of this heathen king. He knew nothing of the true Bible doctrine on the subject of angels. And when he had a vision from God, and beheld in it the movements of angels of God, how was it possible for him to describe them except in the language and conceptions of his own polytheistic system? He called them by the name of the Zoroastrian sub-deities, because he knew no other name, and knew of no such heavenly beings except as his theosophy fancied. Daniel does not say that these angels were the Zoroastrian watchers. He whom the king described as a Zoroastrian *watcher*, the prophet plainly identifies, not as a heathen sub-deity, but as a messenger of the true God of heaven and earth; and the decree which the watchers uttered he interprets as "the decree of the Most High," given into the hands of angels to execute. There is nothing magian, or at all different from the common scriptural teaching on the subject, either before or since Daniel's time.

Daniel uses various designations for these heavenly agents. He calls them "*angels*" (vi. 24); *ministering ones* (vii. 10); *holy ones*, (viii. 13, 14); *chief princes*, and *princes* (x. 13, 20; xii. 1). He also gives the proper names of some of them, Gabriel (ix. 21), Michael (x. 13; xii. 1).

He describes the aspects of the angels as prevailingly human, but very exalted and glorious (v. 24); viii. 16, 26; x. 5, 6, 17; xii. 7). One in particular he represents as a man clothed in linen, girded with fine gold of Uphaz, whose body was like the beryl, his face as the appearance of lightning, his eyes as lamps of fire, his arms and feet resembling polished brass, and his voice like the voice of a multitude (x. 5, 6).

He also represents these celestial beings as exceedingly numerous. In his vision of the Ancient of Days, he beheld "thousand thousands ministering unto Him, and ten thousand times ten thousand standing before Him" (vii. 9, 10).

The office He assigns to the angels is the office of creatures

Digitized by Google

only, and that of ministering organs of the divine providence and government. They conveyed a knowledge of God's purposes to Nebuchadnezzar (iv. 13–17, 24). One of them was sent to hinder the lions from harming the wronged prophet (vi. 22). One of them acted as God's messenger to interpret to Daniel his vision of the four beasts (vii. 16). Gabriel performed a like office with reference to the vision of the ram and goat (viii. 16–26), and the seventy weeks (ix. 21–27). And still another acted as his hierophant in all the remaining visions. Others of them are represented as serving as heavenly guardians of God's people, and their helpers and princes; particularly Michael, the great prince, and one of the chief princes, who standeth for the children of the prophet's people (x. 13; xii. 1).

Daniel says nothing very special about *bad* angels; and yet it would seem as if some of these mysterious principalities and powers were to be considered as evil and antagonistic to God and His gracious purposes. We read of "the prince of the kingdom of Persia" (x. 13); and "the prince of Grecia" (x. 20); both of whom belong to these angelic potencies, and both of whom are represented as seeking to hinder the good angel who was in converse with Daniel, and really so antagonistic as to call forth violence to keep down their resistance (x. 20).

But, whether only good, or only some good and others evil, they are of various ranks and degrees of dignity. This particularly is objected against Daniel, as the mere fancy of oriental magianism. But such it is not. Distinctions among the heavenly hosts were revealed from the first; and it would be out of harmony with all we know of God's creations, if such distinctions did not exist. We read of Morning Stars singing together, and sons of God shouting for joy when the world was made—of Seraphim and Cherubim crying the triune sanctus before God—of chariots and horsemen that make up the army of God, and the Lord's hosts,—and all, long before the days of Daniel. That he should speak of these heavenly beings, therefore, as of different orders and degrees of rank, is in perfect harmony with what was revealed and recorded in the books of God, before he wrote. And that he should bring out the subject with greater conspicuity, is in perfect keeping with that progress of doctrine so manifest in the whole method of revelation. If later prophets are to be considered as adding nothing to what was given by preceding ones, there was no real occasion for them, and all the sacred books after the Pentateuch would become to us of much less importance and use.

Digitized by Google

In harmony with the Scriptures in general, and only with greater clearness, does Daniel thus show us the differences of order among these heavenly intelligences, and their potency in human history and the life of nations and nature. Compare also Col. i. 16; 1 Thes. iv. 16; John. v. 4; Heb. i. 7; Rev. vii. 1–3, xiv. 8, xvi. 5, &c.

III.—OF THE CHRIST.

"The testimony of Jesus is the spirit of prophecy." If prophets have in them nothing referring to the Christ, or leading the way to Him, we may safely assume that they are none of God's prophets. But Daniel shows no deficiency in this particular. Nay, he has only too much, and that too definite and particular, to say about the Christ, to suit our rationalistic theologasters. Having not much occasion for a Saviour in their systems of thinking, of course, a Book which makes so much of Him is quiet at variance with their instincts of the truth, and hence they would set it aside as apocryphal.

From the earliest ages, and among the chosen people throughout their history, the coming of One who should be the Deliverer and Saviour of all His, was not only hoped for, but this hope was the great centre of all their prophecies and all their ceremonies. That coming One was known by a variety of names, but by none more common than *Messiah*—an *anointed One*—*God's Anointed* (Isa. ii. 2). Daniel speaks of this coming One, and calls Him absolutely and distinctively *Messiah* (ix. 25, 26). He calls him "Messiah *Nagid*"—Messiah *the Prince*—the supreme Ruler—the One that goes in and out before the people in the administration of government. In the same manner is Messiah described in the earlier Scriptures (Isa. ix. 7, lv. 4; Micah v. 1; Ezek. xxxiv. 23).

The office or work of the Messiah is also distinctly described. He was to "finish the transgression;" that is, to restrain it, shut it up from overflowing, stop it; to "make an end of sin;" seal it up, cover it;—to "make reconciliation for iniquity;" appease wrath with reference to it, give satisfaction for it, restore the peace which it had broken;—to "bring in everlasting righteousness;" produce a just basis for the justification of sinners, and for the deliverance of them from condemnation;—to "seal vision and prophecy;" that is, consummate, establish, fulfil, and complete them, settling them as true, and bring to their end the things foreshown in them (viii. 24).

His qualifications for all this, and the manner of accomplishing it, are also given. He is referred to as capable of suffering (ix. 26); and yet is described as "The Most Holy" (ix. 24).

He was to endure a death penalty—"*be cut off.*" The word *carath* constantly denotes a penal excision—a cutting off for sin—a violent death for offence against the law. Thus was Messiah to be "cut off," as also expressed by Isaiah liii. But He was to be cut off "*not for Himself.*" His was to be a vicarious suffering—the endurance of penal inflictions for the sake and in the place of others (ix. 26).

But other works and grander administrations than these are ascribed to Him. There is princely rulership and heavenly dominion assigned to him, as well as earthly humiliation. He comes in the clouds of heaven; and dominion, glory, and a kingdom are given Him, that all peoples should serve Him, all nations obey Him, and His kingdom never end (vii. 13, 14, 27).

This King is described as of human birth, "the Son of man" (vii. 13). The word *bar,* denotes descent; and *bar-anash,* descent *from man.* And yet He is further described as much more than man, and truly divine. He is accompanied by angels to the throne of God, in that majesty which had, before Daniel in this place, been spoken of God only "coming with the clouds of heaven" (vii. 13). As God manifested Himself in the cloud in the Exodus, the wilderness, the tabernacle, the temple, and as the clouds hide from us all that is beyond them, so they are spoken of continually as the visible hiding-place of the invisible presence of God. To ascribe to any being a place there, was to associate him with the prerogative of God, who maketh the cloud His chariot, about whom are clouds and darkness, whose pavilion round about Him are thick clouds of the sky, who rideth upon the swift cloud, and the clouds are the dust of His feet. Compare iii. 25. Even the rationalistic and sceptical critics agree, that in the Book of Daniel "the Messiah appears as a superhuman being," and has "qualities and attributes of Jehovah transferred to Him."

Neither is this a mere imitation of Ezekiel, taken from the Sibylline books in the time of the Maccabees, as these men would teach us, but the common doctrine of the preceding Scriptures. Jesus himself cited the 110th Psalm in proof of His divinity (Matt. xxii. 41–45). He there appears as David's Lord, sitting at the right hand of God, a King whose power none could withstand; and as God, and the Son of God, whose throne is for ever (Heb. i. 8).

Isaiah had declared, concerning that Son which was to be born into the world, and whose administrations were to be so glorious, that His name should be called, and so Himself also be, "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. ix. 6). He had also been

Digitized by Google

announced as to be born of a Virgin, and His name was to be Emanuel, God with us (Isa. vii. 14). Micah, the contemporary of Isaiah, had prophesied His birth at Bethlehem, to be the Ruler of Israel, with the going forth from of old, from the days of eternity (v. 1). Zechariah speaks of Him as God's Fellow (xiii. 7); and Malachi as the Lord whom Israel sought (iii. 1); all answering to the Saviour's own account of Himself, that he was before Abraham, that He came forth from the Father, that He is one with the Father, and that whosoever saw Him saw the Father, of whom He is the only-begotten Son.

As to the twofold coming of Christ, like all the ancient Scriptures, the Book of Daniel does not clearly distinguish between them. There is a coming as the Son of man, ending in violent death, which referred to the advent in the flesh; and there is also a coming in the clouds of heaven, as a triumphing Judge, and an everlasting and worshipful Ruler (vii. 13, 16); but exactly what relation the one had to the other remained to be developed long afterwards. To reconcile these two pictures, quite comprehensible now, the ancient Rabbins conceived of two Messiahs, or a change in the manner of the Christ's coming, according as they might prove themselves worthy or unworthy.

Of all the prophets, Daniel is the only one by whom was revealed the definite time of the Saviour's advent (ix. 24–26).

IV.—OF THE STATE OF MAN AND THE SECUREMENT OF DIVINE FAVOUR.

It has been objected to the Book of Daniel that its tone is ascetic and Pharisaic, after the style of the later Jews. This is about equal to all the rest of this class of objections, without foundation.

A general and dreadful corruption of humanity is certainly implied. Profoundly penitential is the confession which Daniel makes of the sins of his people, not excepting himself; and they are contemplated as the best of the race, even the most favoured of God (ix. 4–19). And in answer to this confession and prayer, Gabriel announces the Messiah as the One through whom atonement should be made, transgression restrained, sins stayed, righteousness brought in, and the sin penalty taken away (ix. 21–26). Is this unevangelical? Is it not in thorough accord with prophets and apostles?

Great power is assigned to self-humiliation and prayer (ii. 18, 19; vi. 11; ix. 3; x. 2): but to say that this is superstitiously exaggerated, is to fly in the face of the Scriptures,

Digitized by Google

and the recorded experiences of the saints in all ages before and since. The truth is, that there is nothing like humble and earnest prayer. It puts all the resources of Omnipotence at the command of man, provided that he asks no unreasonable, unnecessary, or wrong thing. Jesus himself says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Whatsoever ye shall ask the Father in my name, He will give it you," (John xv. 7, xvi. 23. And prayer, such as Daniel's, belonged to the exercise of living faith, which is the hand that takes hold upon God's salvation, according to all the Scriptures.

That he should advise Nebuchadnezzar to escape from his sins by righteousness, and from his iniquities by showing mercy to the poor (iv. 27), was simply the common doctrine of repentance, which required the breaking off of sin by its opposite, and which is always requisite to forgiveness. It was the same that Jonah preached to the Ninevites, which the Saviour himself accepted in Zaccheus, and which ever goes along with the proclamation of the gospel. It was just that lesson which John the Baptizer urged upon Herod, Paul upon Felix, and that any preacher of righteousness would lay down to a proud, unjust, and oppressive heathen despot. And it is written in the New Testament as well as in the Old, that the merciful shall obtain mercy; whether unto everlasting life or not, is another question, upon which Daniel's advice does not touch.

That he should resort to fasting, and abstinence from pleasant food, on two great public occasions—the approaching close of the years of captivity, and the hindrances interposed to the rebuilding of the temple by the councillors of Cyrus—was just what God had commanded through Joel to be done in times of trouble, and what had been acceptably done by many before him. Even the Saviour himself has given directions for like occasions, and has told us that there are some evils which cannot be dislodged without it. And that Christian is deficient in some of the most vital impulses of true godliness, who cannot see and feel the propriety, at times, at least, of just such abnegations in connexion with special applications for the help of God.

The Book of Daniel contemplates the mercy and favour of God as belonging to those who persistently and faithfully abjure all idolatry for the worship of the true God only. This is the great lesson of the account of Shadrach, Meshach, and Abednego (iii. 13–28). True piety is located in love to God, the keeping of His commandments, and earnest seeking unto

Digitized by Google

Him with penitence, prayer, and faith (ix. 3, 4). God's people are such as depart not from His precepts and judgments (ix. 5); but hearken unto His servants the prophets (ix. 6); obey the voice of the Lord, and walk in His ways (ix. 10); turn from iniquities, and understand the truth (ix. 13). And to all such the mercies and forgiveness of God, and all the promises of His covenant, are made to apply (ix. 4, 9; x. 12). Surely this is neither Pharisaic nor unevangelical. It is the truth of God.

V.—OF THE CONSUMMATION.

The Book of Daniel says nothing about heaven as a place of abode for the righteous. The whole blessedness of man in its highest consummation is connected with the setting up of a kingdom, which the God of heaven is to set up, which shall break in pieces and consume all other kingdoms, and shall stand for ever (ii. 44). It is a kingdom which is finally to supersede and take the place of the present world-powers (ii. 44). It is established by the coming of the Son of man in the clouds of heaven (vii. 13, 14). It is not fully manifested till after the judgment shall sit (vii. 26, 27). It is a kingdom over the earth, under the heaven (vii. 27). Men and nations as they dwell upon the earth are to be the subjects of it (vii. 14). The Son of man is the personal possessor of this kingdom, and all its glory, dominion, and authority (vii. 13, 14, 27). The saints are to have a share in this kingdom, and in the administration of its affairs (vii. 18, 27). It is to be eternal (ii. 44; vii. 14, 18). The Prince of this kingdom was to come as a sufferer at the end of sixty-nine hebdomads from decree of the authorities at Babylon to restore and rebuild the Jerusalem (ix. 25, 26). Great calamities and destructions were to befall Jerusalem and its people subsequent to this restoration, before the predicted kingdom should be manifested in its full glory (ix. 26, 27; xi. 21–45; xii. 1). The saints of God are to be oppressed and sufferers in this world until the judgment shall sit (vii. 19–27). Those of the Lord's people who die meanwhile, are in a state of hopeful rest (xii. 13). There will be two resurrections of the dead, one to everlasting life, and one to shame and everlasting contempt (xii. 2). The righteous and the faithful are to have a most exalted lot in the time of their resurrection (xii. 3, 13). The end of all God's present administrations with men, and the consummation of all His gracious purposes, will have been accomplished with the final setting up of this glorious kingdom of the Son of man and His saints (vii. 28; viii. 19; ix. 24; xii. 4, 6–13.)—*Prophetic Times.*

Digitized by Google

Art. VI.—THE PILGRIMAGE.

"They took their journey from Elim."—Exod. xvi. 1.
"In journeyings often."—2 Cor. xi. 26.

A brief but true picture of a Christian man's life! Such was the life of Abraham and the patriarchs; such the life of Moses; such the life of Israel in their desert-wanderings. Here have we no continuing city,—not even a continuing tent; no certain dwelling-place; no rest; sure of a dwelling somewhere, yet not sure of it anywhere. Patriarchal life is made up of comings and departings, of greetings and farewells. Men were then "strangers and pilgrims on the earth." They were like seamen, the greater part of whose time was spent in pulling up and letting go the anchor, in spreading and taking in their sails. Their life was the remotest possible from that of the hermit on the one hand, or the bustling merchant on the other. They seemed hardly to touch the soil over which they passed, or to have any firm connexion with the things seen and temporal.

Paul's history was in many respects a repetition of Israel's; and even more a repetition of the Master's, who was, above all others, "in journeyings often," whose ministry was a continual moving to and fro, having no place to lay His head; to whom even Bethany was only a night's resting-place from which He must depart on the morrow. From the day that the Lord shone upon Paul on his way to Damascus, his life was that of Israel in the desert, only with more of conflict, and weariness, and sorrow, and labour. He had his Ethams, his Succoths, his Marahs, his Elims, his Rephidims, his Kadeshes, with many an intervening resting-place, certain of nothing but that the Pillar-cloud was above him, that his bread would be given him, and his water would be sure; that there was no condemnation for him, and that all things would work together for his good.

Many and pleasant resting-places had Paul, like his Master at Jacob's well, enjoying shade and provision of which the world knew nothing; but the intervals between were long and wearisome. At Corinth, at Antioch, at Troas, he rested once again, enjoying sweet fellowship with the brethren; but he had scarcely begun to enjoy this when he was called away. The Pillar-cloud rose, and he was constrained to move. Each movement, each stage, was the encountering of a new storm of the desert, or the endurance of more scorching heat. Gladly would he have remained at such places in the bosom of

Digitized by Google

Churches he had planted, but the Spirit suffered him not, leading him on from place to place, to bonds and imprisonment, to labours and stripes, to beating and stoning, to shipwreck and peril by sea and land, to weariness and painfulness, to hunger and thirst, to fastings and cold and nakedness. He was a stranger and pilgrim on the earth, through much tribulation entering the kingdom of heaven.

Of Israel we read that they "came to Elim" (Exod. xv. 27), where were the wells and palms; and then that they "took their journey from Elim" (Exod. xvi. 1) into the wilderness of Sin, where there was neither bread nor water.

They had left Egypt, the land of worldly plenty, where they walked by sight, not by faith; and they had come into a land where sight was nothing, and where faith must be all. The closing waters of the Red Sea, while they cut Israel off from their enemies, cut them off from the land of plenty, and shut them into one of dearth and desolation. They were now alone with God. For good or for evil, they had now to deal with Him only, and that face to face, in a desert land, where earthly supplies were unknown. If He were against them, who could be for them? if He cared for them, who could be against them?

Their arrival at Marah tested them. Is their life to be by faith or by sight? Is earth or heaven to be their recognised storehouse of blessing, their fountainhead of observance? This was their first real taste of the true wilderness life and walk. It began with the bitter, and it ended with the sweet. The first taste of the waters was distasteful, the second most pleasant. The bitterness was of earth; the sweetness was of heaven. Yet at Marah the comfort was of a *mingled* kind. It was not their *faith* that had turned the bitterness into sweetness, and this was humbling and sad. God had met their murmurings with His own free love, their distrust of Him with overflowing bounty; and, if we may so say, had answered them according to their unbelief, not their faith. He had, in wondrous grace, reversed His own rule of action, and had done the miracle *because of their unbelief, not their faith!* Yet even the outward blessing of Marah was not a full one. It sufficed for a moment, but it was incomplete. There was water, but no shade,—wells, but no palms. The water had issued from their unbelief, not their faith; and God marked His displeasure by making them drink it on the unshaded burning sands. There was little, then, to bind them to this shadeless spot, saddened with the recollection of their own unbelief, though in a measure sweetened by the gracious dealing of Him

whose love passeth knowledge. Their journey from Marah would not be an unwilling one, and their arrival at Elim would be most grateful, for Elim contained all that such sojourners required. Sweet spot! Close girdled with low hills; the higher peaks of the desert not far off, covered with desert shrubs, tall or stunted; wells bubbling over, and losing themselves in the desert sand; a tiny stream finding its way through the sandy hollow to the Red Sea; and clustering palms (*now*, in our day, quite a forest) stretching their shades over the smiling valley in all directions! Israel might say, Here let us abide: if we are to have a home in the desert, let it be here. They would say, "This is our rest;" but God said, "This is not your rest." So they left the shade and the cool waters: "they took their journey from Elim." The journey to Elim was pleasant; the stay at Elim was still more so. The journey *from* Elim must have been sad and dreary: behind them the refreshing verdure; before and around them the hot sand of the desert, and with no resting-place in view. But such was the will of Him who was leading them on; such was the silent beckoning of the Pillar-cloud. They must not stay, though they would fain. It is not to softness and luxury and ease that they are called, but to hardness and trial, and a life of faith on an unseen God and a yet distant Canaan.

So is it with us. We are "in journeyings often." Egypt is left behind for ever; the Blood has been sprinkled, and we have found protection and deliverance from the destroying angel; the march has been begun; the Red Sea is crossed; we have sung the song of Moses; we have entered on the desert; we are pressing toward Jerusalem. Our desert-life is the life of discipline and faith and hope. We come to Elim, and rest for a few pleasant days beneath its palms. But Elim is not Jerusalem, and we must leave it. Heavy words these, "They took their journey from Elim; and yet, since Elim is not Salem, our hope shines in front of us." It is not on Canaan that we turn our backs; it is not Jerusalem that we are called to leave; for that city, once entered, is entered for ever. From it we go out no more.

But here we have our changes, our risings and our fallings, our rejoicings and our sorrowings, our movings, our restings, our sickenings and our healings, our partings and our meetings, often coming close together, like Marah and Elim, in the same desert and within a day of each other. We are "in journeyings often;" ours is a continual tent-life; this is not our rest. Often we wish it were our rest, we get so tired of these unceasing movements; but it must not be so. We could not

Digitized by Google

be trusted with ease and comfort and painless prosperous days. We should forget ourselves, and forget our inheritance. Every change or sorrow says to us, Onward, upward! Elim is pleasant, with its wells and palms; but it is not Canaan, it is not Jerusalem. It is only a brief halting-place, a rest to recruit and fit you for your further journey. You must leave it on the morrow.

Yet the Pillar-cloud is here, for shade, or protection, or guidance. It will not mislead. You shall have, just have, as long at Elim as is for your good, not a minute longer. Wherefore gird up your loins; be ever in readiness, either for resting or journeying, for the battle, or the march, or the triumph. Let patience have her perfect work; let faith keep her hold of the unseen; let hope burn brighter and fuller as the journeyings are drawing to their close, and as we near the gates of the glorious city and the banks of the river of life and the palms of the Paradise of God.

Art. VII.—THE CHRIST OF GOD AND CHRISTIAN HISTORY.

"All that Jesus began to do and teach."—Acts i. 1.

Our Bible is of God; yet it is also of man. It is both divine and human. It comes to us from God's Spirit; it comes also from man's spirit. It is written in the language of earth, yet its words are the words of Him "who speaketh from heaven." Natural, yet supernatural; simple, yet profound; undogmatical, yet authoritative; very like a common book, yet very unlike also; dealing often with seeming incredibilities and contradictions, yet never assuming any need for apology, or explanation, or retractation; a book for humanity at large, yet minutely special in its fitnesses for every case of every soul; carrying throughout its pages, from first to last, one unchanging estimate of sin as an infinite evil, yet always bringing out God's gracious mind toward the sinner, even in His condemnation of the guilt. Such is the great Book with which man has to do, which man has to study, out of which man has to gather wisdom for eternity; one of the many volumes of the divine library one day to be thrown open to us, when that which is perfect is come, and that which is in part shall be done away.

Digitized by Google

It is just a common physician, a Gentile too, who writes this book of the "Acts of the Apostles," and he writes it as a part of human history, the history of his period. He indulges in no inflated language when relating the wonders on which he so briefly touches. All is calm. The historian does justice to his history, yet he does not embellish. He tells his story well, but in few words: he neither colours nor elaborates. He makes his readers feel how thoroughly they can trust his narrative. It is man speaking to his fellow-men; yet it is Heaven speaking to earth.

The names are human names, whether of persons or places, mostly Gentile; yet with these are associated divine words and scenes. Everywhere we see human faces, and hear human voices; yet also everywhere do we see the face and hear the voice of the Son of God. It is not the orator, or the philosopher, or the metaphysician, we meet with in these chapters; it is "the ambassador for Christ;" his are the footsteps that we hear in every city, whether Corinth or Athens, or Ephesus, or Antioch, or Rome.

All is unspeakably earnest. There is no jesting nor trifling anywhere. The reader may weep, but cannot smile. God is too near, and the cross too vivid, and the great throne too bright.

How so much of the divine, and so much of the human, can be woven together, we do not try to say. The reader, if he be taught of God, will soon make discoveries for himself.

The book is very unlike what we should have expected. It is the preface to, or rather the first chapter of, church history, yet it bears not the slightest resemblance to any other church history which has yet been produced.

It contains everywhere the facts which constitute the gospel, and it proclaims also the gospel itself—the glad tidings of God's free love to the chief of sinners.

The "former treatise" is the Gospel of Luke. It was written to this same Theophilus, a friend of the Evangelist, loved and honoured. He who wrote it knew well the things which he was recording from the very first, and he wrote it to give increased certainty in regard to the things which Theophilus had already been instructed in (Luke i. 3, 4).

This first verse of the "Acts" carries us back to this former treatise, and gives us, in few words, its title or contents, "A treatise of all that Jesus began both to do and teach." Wonderful and precious record! A "gospel" in very deed, filled with glad tidings from first to last; every chapter containing joy for the sons of man, by revealing to them the character,

Digitized by Google

and preserving the deeds and words, of Him who did all things well, and who spake as never man spake. Our business, as readers of that gospel, is simply to extract the peace, and to listen to the love which it contains. Its burden is, glory to God, peace on earth, good will to men. In its peculiarity shines the light of the knowledge of the glory of God in the face of Jesus Christ.

There seems almost a contradiction between this first verse of the Acts and the last of the fourth Evangelist. John (xxi. 25) tells us that the world could not contain the books which should be written concerning the sayings and doings of Jesus, whereas Luke speaks of noticing *all* things. But Luke evidently intends to tell us that he is giving us a specimen of all things, an accurate summary of the whole life of the Son of God on earth—His words of grace and truth, His deeds of compassion, love, and power.

The expression, "All that Jesus began to do and teach," is a peculiar one, and seems to imply two things: first, that the gospel was to be a record of the doings and sayings of Jesus *from the very beginning*, which it pre-eminently is, recording the previous prophecy, the angelic announcement, the conception, and birth of Jesus. Of the human side of Jesus, the Christ of God, Luke especially records the beginning. And all, from the very first, is grace and truth—the love of Father, Son, and Spirit is there. God is love. The grace of the Son of God to the sinner shines out gloriously in every page, in doing and in teaching. "Jesus Christ came into the world to save sinners." The record is part of human history, relating to things on earth, not in heaven; and in that fragment of earthly glory God has woven the wonders of His surpassing love. But the expression, "began," means, secondly, that this record is the beginning, or fountain-head, of all subsequent Christian history; that out of these doings and teachings have flowed all things connected with the Church of God, down to the last. It is a *fontal* record, a root, a well-spring, the source of a river, still flowing amongst us, and refreshing the sons of men.

The "doings" of Christ here referred to are contained in the Gospels; the "teachings" of Christ are also contained in these. But the immediate developments of these are given us in Scripture; the development of the "doings" in the "Acts"—that of the "teachings" in the Epistles. In other words, the original source divided itself into two streams, and is still flowing in these. The Acts are the specimen of true church history as to doing, and the Epistles the specimens of true

Digitized by Google

church history as to obedience. All, then, that is true and good in church history throughout the ages we are to connect with the life of Christ, and all that is evil we are to connect with the evil one and his agencies—adversaries of Christ himself while here, and adversaries of His Church in all after days, even till the day when the great prince of the power of the air, the god of this world, is bound and cast into the bottomless pit.

I. *We connect all subsequent testimony with His doings and sayings.* All the testimony delivered by Christian witnesses goes back to Christ's life, and is, as it were, a prolongation of His own voice, and continuation of His own doings. Not to the early ages, nor even to the first age, but straight back to the very days of Christ when here. It is of that life and death that the witnesses speak; and it is that life and death that contains the power which their testimony embodies. The Holy Ghost takes these things and makes use of them. It is the belief of His testimony to the words and ways of Christ that saves and blesses the soul. It is no gospel of Christ that does not take us back to the three and thirty years of His sojourn here. In preaching, we stand at Bethlehem, or at Capernaum, or at Jerusalem. We seek to bring every hearer of our message into direct contact with these places and their events. *The power of our testimony lies in the directness of its communication with the manger and the cross, as well as with all between.* We set aside the eighteen centuries that have intervened, and (overleaping the ages) we go back to the great Fountain-head, as if we were living in the days of Christ, and moving among His miracles and gracious words. Our testimony is of all that Jesus began to do and to teach. It is Jesus himself that is working His miracles before our very eyes, and speaks to us still.

II. *We connect each individual conversion with His sayings and doings.* The soul, in the moment of its mighty change, is brought into direct communication with these; it is transported back over eighteen centuries, and feels itself in the very presence of Jesus of Nazareth—speaking, working, loving, blessing, saving, pardoning, comforting. The sinner looks in the very face of Jesus, and Jesus looks in his; the link is knit, the intercourse has begun; and the world in which the saved man for ever after lives is the world of Christ's sayings and doings, the world of which Christ is the centre, the fulness, the glory, and the all. Virtue goes out from these sayings and doings of this personal Christ to lay hold on the sinner. And this is the beginning of his eternal history. Up till the

Digitized by Google

moment in which he came into living contact with what Jesus was, and did, and taught, he had no true history; but, from the moment of the vital contact, his endless history began.

III. *We connect each planting of a Church with what Jesus did and taught.* We see this very clearly in Luke's story of the planting of Christianity. Trace up the history of the church at Jerusalem, or Samaria, or Antioch, or Thessalonica to its true source, and you are landed at once among the scenes of Christ's life on earth. There is no church where there is no direct link of this kind. Apostolical succession is not simply a fable; but it is the utter destruction of all that constitutes the foundations of a church. A true church knows no distance of place or time between itself and its Lord's doings and teachings; whereas this ecclesiastical genealogy would throw up a mountain barrier between. Each church begins just where each sinner begins—with Jesus himself. Other foundation can no man lay, other soil can no church root itself in; round no other Centre can any church revolve. Christ is all, and in all. Not numbers, nor bulk, nor wealth, nor influence, nor antiquity, nor organisation, nor architecture, nor music, nor vestments, nor administrative skill, nor various learning,—not all these together, make up the glory of a church. For what is the temple, if the Shekinah be not there? What is a church or congregation, if the Holy Ghost, revealing Christ in His grace and glory, be not the indwelling and in-working energy?

IV. *We connect each true revival of religion with what Jesus did and preached.* No quickening can be genuine save that which goes back to this, and takes its rise from this. Excitement, earnestness, impressiveness there may be, but only that is authentic, and divine, and abiding, which springs directly out of that which Jesus began to do and teach. Not to produce a movement, but to evoke the vital and everlasting force contained in the life and death of the Son of God, is the "revivalism" of Scripture. Each minister or evangelist, or sower of the seed, requires to keep this in mind. How many revivals have been failures, and mere caricatures of Pentecost, by forgetfulness of this! The work of revival is not ours, but God's, and it is only in connexion with such preaching and labour as takes us directly back to the doings and sayings of Jesus that He will work. The human imitation of revival may be got up in connexion with any existing words or events, but the divine reality has but one beginning. It was this that made the Reformation so glorious. It brought the nations back, not simply to Pentecost, but to that which produced

Digitized by Google

Pentecost, and to which Pentecost so signally pointed—the life and death of the Christ of God.

It is of that life and death that the Holy Ghost still makes use, in His operations in churches and individuals. Thus He witnesses for Christ. Thus He glorifies Christ. Thus He educes all the true spiritual movements of the world out of the one great Fountain-head, and connects the true ecclesiastical history of each age, and nation, and city, and village, directly with Bethlehem, and Nazareth, and Capernaum, and Golgotha. And it is in proportion as we ourselves realise this connexion, that we become, what we profess to be, followers of Him who, though He was rich, for our sakes became poor.

Art. VIII.—THE ONE CHURCH OF GOD.

1 Cor. x. 1–6.

Defection in the Church was no new thing, even after the most solemn profession. Israel had avouched the Lord to be their God, and Moses to be the servant of Jehovah, yet they fell back, and many died in the wilderness because of their unbelief. So, says the apostle, was it in his days also. As all were not Israel who were of Israel, so all were not the Church who were of the Church. It is this terrible warning from Israel's history that the apostle holds up for all ages. No amount of privilege or profession will save us from such apostacy. Pentecost was scarcely over when the falling away began.

Such is the apostle's argument, and the bearing of this reference to Israel's history upon it. Taking the passage in this sense and drift, we may suppose the apostle thus handling it: "Moreover, brethren, let me remind you of some well known incidents in the history of our fathers (ours whether we are Jew or Gentile); let me remind you of the cloud and of the sea; how our fathers marched under that cloud and through that sea; how by the cloud and sea they were pledged to Moses as their leader (as we by the baptismal water are to Christ); how they did all eat the same spiritual meat, and drink the same spiritual drink as we do (in their symbolic manna and water); how all of them were put in possession of the same divine privileges in Christ as we, yet they incurred Jehovah's displeasure and perished in the wilderness. See what happened

Digitized by Google

to them! Be warned. 'Let us fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.'" (See Heb. iii. 19; iv. 1, 2).

The passage has many aspects. It brings Christ before us, the same yesterday, to-day, and for ever. It exhibits the Church of all ages; its dangers, temptations, apostacies, unbelief, unfaithfulness. It illustrates the divine purpose and plan in the history of God's chosen and called ones here. The basis of the apostle's statement in it is a fragment of Israel's history,—a history so full of meaning, a history meant for us in these last days, a history which, whether in parts or in whole, is a divine picture for the study of the Gentile Church, and of every saint in every age. Let us take the passage in its exhibition of the Church.

I. *The oneness of the Church.* Israel was but a fragment of one great whole, one single vein of God's infinite mine.* Even in Israel's days Gentiles were woven into this great whole, and became part of the Church; but "before Abraham was" the Church of God existed. As Messiah in Isaiah calls the Church His "body," (Isa. xxvi.), so in the Psalms He calls it the Church of the saints, (Ps. cxlix.) One Church, from the first believing soul down to the last;—"redeemed from among men;" the Church of whose members the 11th of the Hebrews gives us the instances. *One,* because (1.) bought with *one* price; (2.) washed with one blood; (3.) clothed with one righteousness; (4.) filled with one Spirit; (5.) animated with one life; (6.) loved with one love. These things belonged to the saints of all ages and nations—all one in Christ.

II. *The oneness of the bread.* It is on "bread" that this body, the Church, is fed and nourished; but this is no earthly bread, no mere manna, nor even corn of Israel's fields. It is "the true bread;" the "bread of God;" the "bread which came down from heaven;" the "living bread;" the bread which Israel's manna only figured or symbolised. It is the same bread for all ages and nations; for all Churches and all saints. "They did all eat the same spiritual meat." The "fathers" from the beginning had but one table, one feast, one bread. Thus they were nourished up unto life eternal. That which a redeemed sinner is to feed upon must be the same in every age; for that which is to be nourished is the same, the

* The New Testament word "Church" is taken from the Old. "Church of the Lord," "Church of the saints," &c., are Old Testament expressions, which the Holy Spirit has employed in the New to denote sometimes the "Church visible," sometimes the "Church invisible." It is a mistake of great ignorance to affirm that "Church" is a New Testament word or thing.

Digitized by Google

appetite is the same, and the strength and stature into all they are to grow is the same. Sometimes it was typified by the flesh of the sacrifice; sometimes by the shew-bread; sometimes by the manna; sometimes by the fruits of the garden (Rev. ii. 7). But all these pointed to the *one* heavenly bread,—Jesus, the Christ of God; to His broken body; to His flesh which is meat indeed; to His whole person, as the very and true bread of God, on which the Church has been feeding from the beginning, and will feed to the end. This is the one bread which has satisfied the Church's hunger all along; which sharpens even while it appeases the appetite; which suits itself to the thousand varied cases and constitutions; which creates as well as nourishes spiritual life; which invigorates the Church's strength, and knits together the various members of the one body, producing a unity, and sympathy, and identity, between them all, which nothing else could do. The bread on which Paul fed is the same on which Abel fed. What a link, what a fellowship is this! The bread on which we feed in these last days is that on which Enoch, Noah, Abraham, Moses, David, fed. What a fellowship is this! One body and one bread! Christ the one true bread for the sustenance of the one Church; even of all who have been purchased by His one precious blood and made alive by His one mighty Spirit, the one Spirit of life, the one Spirit of adoption, the one Spirit of grace and of glory. There are not two bodies, but one; so there are not two kinds of bread, but one, and that one suffices for every age. It is everlasting bread. It is the eternal loaf, of which the whole family have eaten, and which yet remains undiminished and unchanged; still capable of feeding millions and millions more.

III. *The oneness of the water.* "They did all drink the same spiritual drink." The whole Church,—all saints,—not only Israel, but the saints before Israel, and the saints since these days. They were "all baptized into one Spirit," and all drank the one living water, out of the one eternal well. It was not one water for the Old Testament saints and another for the New; but one for all. There was but one drink that could quench the thirst; and it was supplied abundantly from the beginning. The living water is the Holy Spirit, as we read in John (vii. 37, 38), where, after recording Christ's proclamation of living water in the temple, the Evangelist adds, "this spake he of the Spirit." It is of this living water that Isaiah speaks, (lv. 1); of it also that Jesus speaks to the woman of Sychar; of it also that John speaks in the Revelation, (xxi. 6; xxii. 17). In the passage before us it is specially connected with "the rock." It is not a well, or a river, or a fountain, but a rock;—

Digitized by Google

the rock of the desert, and "that rock was Christ." For it is Christ that contains the fulness of the Spirit for us. He is the rock which holds the water; the rock which, when touched by the rod of faith, pours forth its riches. One rock and one water from the beginning for the one body, the one Church; the rock of the desert, the rock which stands hard by the mountain of the law, yet which is not of it; that rock beside which faith stands, which faith touches, and which, to such a touch, yields its gushing fulness. Ho, every one that thirsteth, come ye to the waters! Drink, yea drink abundantly, oh beloved! All is free; all is accessible; all is near; all is for the thirsty. Drink, as sinners in past ages have done and been refreshed; stand not afar off. God beckons you nigh. Your thirst is your only qualification; go as a thirsty soul to this rock, this stream, and you will know its power to quench that thirst, whatever it may be.

IV. *The oneness of the way.* It is through the desert. Israel's desert was but a type of the Church's. Israel's forty years' marches and encampments were but specimens and illustrations of ours. Differences there have been, and will be; yet substantially the way is the same, the perils the same, the difficulties the same, the sorrows the same. One way! Yes, one way from the first; sure and safe, yet rough, and hard, and dark. That way is not of chance, nor by the laws of nature or society; but directly of divine appointment. Each turn is arranged. Its beginning, direction, course, ending, are all arranged. God, in His pillar-cloud, is our guide, protector, shade, security, so that we fear no evil. God in Christ is our companion, and friend, and comforter, all through. It is *His* way, not *ours;* and it is *good.* We are pilgrims and strangers, as were all the fathers, Abraham (Heb. xi. 13), David, all the saints of old (1 Chron. xxix. 15). *One* way! Only *one* way to the *one* city, for the millions of the saved. While in one sense we say that the wilderness is the way, in another we say that Christ is the way: "I am the way." What a truth for our day, when more than ever men are walking in ways of their own, and imagining that these ways are as numerous and as diverse as the feet that tread them or the vain hearts that devise them!

V. *The oneness of the discipline.* The way is that of discipline and education throughout. The road may be longer or shorter, darker or lighter, still it is on the way that God deals with His own in discipline. As there is a oneness in *discipline,* so is there a oneness in *sin,* and *backsliding,* and *unbelief,* in the tendency to depart from the living God. The discipline is various, yet one; it is suited to the case of each, yet is up to a

certain point the same in all. The Church has always needed this; and the interval between her being called and her reaching the inheritance is the time during which it is exercised. God does it himself. He appoints it, provides it, carries it out. Each day's trials, each day's work, each day's business, each day's crosses, each day's cares and burdens; all these are discipline. They are, whether lighter or heavier, the rebukings and chastenings of Him into whose family we have been brought. He proves us, tries us, sifts us, empties us from vessel to vessel, tosses us up and down that the chaff may be blown away. He does not allow us to sit down and say, This is my rest. He makes us feel that this is not our rest. Satan is here; sin is here; the flesh is here; pain is here; human passions are here; death is here: there can't be rest. Thus God has dealt in past ages with His own family,—His sons and daughters,—His Church,—and thus He deals with them still. Israel's discipline in the desert is the Church's discipline till she enters Canaan. Through much tribulation she must enter the kingdom of heaven. One rod, one hand, one wisdom, one love, for the one family from the first. "As many as I love I rebuke and chasten."

VI. *The oneness of the inheritance.* The inheritance is not mentioned in our passage; but it is assumed; for the wilderness does not last for ever, and the issue of the Church's pilgrimage is glory. Israel's journey was toward Canaan; her hope was the land flowing with milk and honey, and her eye was on the goodly mountain, even Lebanon. All her tribes and families had *one* hope; and with that one hope in view they pressed forward. So for us there is *one* hope; the hope of the saints from the beginning; the Church's heritage and kingdom; the glory to be revealed in the day of her Lord's appearing. One hope, one recompense, one glory, one kingdom, one inheritance, one eternal throne for herself and for her Lord. An inheritance it is, incorruptible and undefiled; made up of many parts, as we see in the epistles to the seven churches, yet but *one,*—the inheritance of the saints in light; the centre of which is the New Jerusalem, the circumference the illimitable universe of God's wide and glorious creation.

(1.) *Learn our fellowship with all saints.* Oneness with the Church from the first day of salvation is our privilege. We stand side by side with them; see the same sights, hear the same sounds, use the same words, stand before the same altar, eat the same bread, drink the same water. We are made "able to comprehend *with all saints,* what is the breadth and length,

Digitized by Google

what is the depth and height, and to know the love of Christ which passeth knowledge."

(2.) *Learn the common standing of all redeemed men.* Their feet are on the one Rock of ages. They are washed in the same blood. They are gathered round the one cross of Christ. Not one higher or lower; not the New Testament saints higher than the Old, but all alike occupying the same ground provided for sinners by the one Redeemer of the Church.

(3.) *Learn the strength for a holy walk.* There is food provided; there is spiritual drink; there is companionship on the way; all the saints are there; there is Christ himself our guide, keeper, light, life, strength. How inexcusable if we be inconsistent! And what a warning in the case of Israel! "With some of them God was not well pleased." They turned aside, they disbelieved His word, they followed idols. Let us take heed. God expects us to be holy; and He has provided for our being so. Onward, then, right onward, through rough and smooth, through sorrow and joy, till we rest in Jerusalem!

Art. IX.—THE SAINT'S JOY AND SORROW.

"I would to God ye did reign, that we also might reign with you."—1 Cor. iv. 8. "The days will come," &c.—Luke xvii. 22.

I PLACE together these two verses—the words of the disciple and the words of the Master—as breathing the same spirit. They speak of present pressure and trouble; they point to a day of deliverance and triumph; they indicate the feelings of Christ's Church in this evil day and evil world. Paul means to say, "I wish the time of reigning were really come, as ye seem to think; for then should we share in that glory, instead of being the offscouring of all things;" as if feeling most deeply present trial, and longing for the day when the glory shall be revealed. The Lord means to say, "Days are coming when ye shall long even for *one* of the days of the Son of man;" pointing to approaching tribulation, and intimating that under the pressure of this they would long for even one day's relief. Both these passages are written for us, that we might not be overwhelmed with despair as if some strange thing were happening to us, when trial comes down on us as a thick cloud. Taking both verses together, we extract from them such con-

Digitized by Google

solations and truths as the following, for the special use of the Church of God.

I. *The pressure of present evil.* There is evil in the world, and there will be till Christ come. There is evil in the Church. There is sin, confusion, darkness, pain, affliction in many forms, bereavements, persecutions, anxieties, cares, and vexations, poverty, hatred, contempt, with many more such evils. They come on us daily. They press hard on us, and weigh us down. Each disciple has his own special lot and peculiar trial. Paul felt his deeply; and we must all feel them, for we are not made insensible to sorrow by our becoming believers. The Head felt His sorrows, and prayed, Let this cup pass from me; so the body in all its members feels its sorrows, and "desires one of the days of the Son of man," or "desires to depart to be with Christ," or longs that the day of reigning were come, or wishes to be absent from the body and present with the Lord. "O wretched man that I am," we cry, in reference to the inner conflict. "Woe is me that I dwell in Meshech," we cry concerning the fightings and storms without.

II. *The anticipation of coming good.* This good is called by our Lord the days of the Son of man, in contrast with the present days, which are simply days of man, or "man's day," "this present evil world." It is called by the apostle the time of reigning, in contrast with the present time of down-treading and persecution. These good days are coming, and we fix our hope upon them. They are blessed, and glorious, and endless. They shall reverse everything that is evil now,—that pertaining to soul and body, to man and man's earth, to the Church and to the world. It is resurrection that we look for; the times of restitution; a kingdom; new heavens and a new earth, wherein dwelleth righteousness. Then all shall be holy, happy, peaceful; the body glorified, the earth renewed, Satan bound, Antichrist overthrown, sorrow turned into joy, the cross exchanged for the crown, the tents of Kedar for the New Jerusalem, the wilderness for Canaan, the weariness of the pilgrimage for the everlasting rest.

III. *The desire of relief.* Paul's words express this desire, and Christ's prediction intimates the same thing. We are not expected to be satisfied with pain and sorrow, so as not to long for their removal. We long for deliverance; nay, for the most temporary respite,—even for *one* of the days of the Son of man. The burden is at times so heavy that we cry out under it, and wish that the present days were shortened, and the glory hastened. One day's respite would be a great thing for us when overwhelmed at times with evil. But the respite comes

Digitized by Google

not; patience must have her perfect work. There is no sin in the desire, only let it not be impatient. "Not my will, but Thine be done."

IV. *The frequent disappointment.* The sky seems for an hour to clear, and then the clouds return after the rain. The sunshine promises and then passes away. We seem to come within sight of Canaan, and then another range of desert mountains rises up between. The day seems almost breaking, but it breaks not; the shadows seem just departing, but they depart not. Often we say, The long road is ending, the next turn will bring us to its termination; and then, instead, another long stretch of road lengthens out before us. Often we say, Surely this darkness cannot last, this evil must have spent itself; but in vain we thus think. The time is not yet. Often we say, Surely Christ is coming, the reign of crime is ending, the era of holy peace is at hand, the kingdom is going to begin; and then the prospect darkens again, and we seem to hear the voice, "Not yet, not yet." Often we cry, "How long," and the answer is, "Wait," be patient, stablish your hearts; it will not be long.

V. *The kingdom at last.* These are sure things. They will come at last, though on the back of many disappointments. He that shall come will come, and will not tarry. The signs of the times have often cheated us, but at length they shall be found true. They will introduce the kingdom and the rest. The glory shall break forth; the Son of man shall be revealed; He who is our life shall appear. The ransomed of the Lord shall return with songs; the days of our mourning shall be ended; sorrow and sighing shall flee away.

VI. *The connexion between present evil and future good.* Our present light affliction worketh for us a far more exceeding and eternal weight of glory. Present evil is the soil out of which the coming good is to spring. Light is sown for the righteous, but it is sown in darkness. It is out of sickness and weakness that our immortal health and strength are to come. The grave is the birthplace of incorruption. It is sown in weakness, and is raised in power. Thus God shall overcome evil with good; out of sin coming holiness, out of our brief sorrow the eternal joy.

Digitized by Google

Art. X.—A VANISHING WORLD.

1 Cor. vii. 29-31.

In the midst of counsels and exhortations about the relationships of life, the apostle stops abruptly, and interposes an emphatical announcement bearing upon all these relationships: "But this I say, brethren," as if lifting up his voice more loudly, and interrupting the line of discourse by the solemn proclamation of these three parenthetical verses,—a proclamation substantially importing this, "But after all, brethren, these are but the little things of earth, the transient and temporary arrangements of our brief life below; let them not be exalted and magnified beyond their due; they are but the arrangements of a day; not to have any stress laid on them, or importance attached to them, seeing they shall so soon end, and the world of which they shall form a part shall so speedily vanish away."

Mark—(1.) the two special truths which begin and end this emphatic announcement; (2.) the conclusions to be drawn from these.

I. *The two special truths,*—for we take the commencing and concluding declaration as linked together, forming either one great and solemn truth or two kindred truths bearing both on certain duties and on our estimate of the importance of the things of our daily life. These must be measured by the shortness of time and the length of eternity.

(1.) *The time is short.* It is cut short or contracted; it is the time referred to by our Lord, "for the elect's sake the days shall be *shortened;*" and by Paul himself (Rom. xiii. 12), "the night is *far spent,*" or "*foreshortened.*" It is short, for (1.) so much is already spent, and little remains; (2.) Our individual life is brief, even at the longest; (3.) The world's history is drawing to a close; (4.) The coming of the Lord draweth nigh. Truly the time is short, and each ending year and setting sun says to us "the time is short;" it is becoming shorter and shorter. "What is our life? It is but a vapour" (James iv. 14). "Our days are swifter than a weaver's shuttle" (Job vii. 6). "Man that is born of a woman is of few days; he cometh forth like a flame, and is cut down, he fleeth as a shadow and continueth not" (Job xiv. 1, 2). "The end of all things is at hand" (1 Pet. iv. 7).

(2.) *The fashion of this world passeth away.* The outward form or scene or figure of this world is passing, or is just about

Digitized by Google

to pass away. This "fashion" is what the apostle John refers to in warning against the lust of the flesh, the lust of the eye, and the pride of life (or glorying in the good things of life); and of this he says "the world passeth away." Yes, like a flower, like a mist, like a shadow, like a dream, like a rainbow: like a vision of the night, it passeth away. That which we admire in it, and call beautiful, that which men have all along been fascinated by, its glory, its pomp, its glitter, its splendour, its gaiety, its beauty, and excellency, and grandeur, shall pass away; its songs, and jests, and mirth, and ringing laughter; its shows, its spectacles, its concerts, its balls, its theatres, its operas, with all its haunts of uncleanness and debauchery, its revellings, and banquetings, and surfeitings, and idolatries of the flesh, all shall pass away. These are not enduring things. Even at their best and purest they are the things of an hour. They fade as a leaf. They are crushed as a flower. They die away like the breeze. A short life is that of the world at its longest; shorter still that of the men of the world; and shortest of all is the frail and shifting fashion of the world. Vanity of vanities! All is vanity!

II. *The lessons to be drawn from them.* The substance of these lessons is, that all earthly things are of minor moment, and ought not to be lifted out of their place, so as either to engross us too much or to be estimated at too high a rate. They are not eternal. They vanish with a vanishing world, and ought to be estimated accordingly. The seen and the corporal never can be placed beside the unseen and the eternal.

(1.) *Earthly relationships are of lesser moment.* "It remaineth" (or "henceforth," during the contracted space that is left) "that both they who have wives be as that they had none." The nearest human relationship will soon be dissolved; the closest earthly tie will soon be snapt. Let us not then over-estimate it or give it undue prominence. Let us keep even it in its proper place. It is, after all, among the things that are seen and temporal. Husband, wife, father, mother, brother, sister, child will soon remove; and each soul, unrelationed, unlinked with others, pass from earth alone into the presence of God.

(2.) *Earthly sorrows are of lesser moment.* Sorrow is in itself no trifle. Tears are real things. We do not weep for nothing; nor shall we find that a needless piece of kindness that God shall do for us—He shall wipe away all tears from our eyes. Still tears are among the things seen and temporal. They are unknown in heaven. Our weeping time is so short, that we must not make too much of time's sorrows.

Digitized by Google

The vale of tears is not a long one; we shall soon be beyond it; and we shall wonder why we gave way to a sadness that was so soon to end, and to be exchanged for the perfect gladness and the everlasting song.

(3.) *Earthly joys are of lesser moment.* Joy is a real thing. Our hearts were made for gladness. We ought not to despise joy; nor indeed can we afford to do it. We are warranted in making much of joy, only let it not be *too much.* Let us keep our joys in their proper place: calmly taking them when they come, or as calmly foregoing them when they come not. For the time is short, and the joys we have here will soon be done. The fashion of this world passeth away. Let us not then over-value joy; but take it as if we had it not, sitting tranquilly loose to all that we can gain or lose.

(4.) *Earthly business is of lesser moment.* Our buying and selling will soon be done. Our merchandise will ere long disappear, for it is part of the fashion of that world which passeth away. Let us be diligent in business; but let us not overrate its importance, nor be engrossed by it. We shall soon buy no more, and sell no more, and make gain no more, and possess no more. Why so eager in business as if it were eternal? Why so anxious to lay up treasure on earth, when the moth will corrupt it and the thief break through and steal? Is it worth our while to be so much in earnest about the things that perish with the using?

(5.) *Earthly gratifications are of lesser moment.* They that use this world as not abusing it (or rather "as not using it at all"). We must *use* this world while we are in it; we must use its meat and drink and raiment, its comforts, its money, its friendships, its necessary recreations and gratifications. But we are to sit loose from all these, not setting our heart upon them; but holding them as if letting them go, using them as if not using them. They are not sinful, and need not therefore be rejected; but they must be kept in their proper places, not coveted nor idolised. For the time is short, and the fashion of this world passeth away. Let the world be no world to us in comparison of the glory and beauty, the magnitude and the eternity, of the world to come.

Thus, then, is our whole earthly life, in all its parts, to be regulated by the magnitude of the eternal. Things present must be subordinated to those which are to come, the seen to the unseen, the earthly to the heavenly. It is by the light of the coming glory that we must walk while we are here. It is from the clock of eternity that our time is to be always taken. Arrange your business, your recreations, your duties with

Digitized by Google

reference to the invisible and unending future. Live, speak, act, work, move as those who believe that the things which are seen are temporal, but the things which are not seen are eternal.

ART. XI.—THE POWER OF CHRIST'S RESURRECTION.

2 COR. iv. 10, 11.

THE old warrior, who has passed through many fights, carries about with him his scars, as memorials of his battles,—evidences both of danger and deliverance. So Paul said, "I bear in my body the marks of the Lord Jesus." He was "in death oft;" "always delivered unto death for Jesus' sake;" "I die daily." The old warrior will narrate to you the history of every wound. Pointing to each in succession he will say, This was Waterloo, this was Spain, this was Sebastopol, this was Lucknow. So Paul, pointing to his scars, could say, This was Antioch, this was Iconium, this was Lystra, this was Philippi, this was Damascus, this was Jerusalem. Thus he describes his life, "In stripes above measure, in prisons more frequent, in deaths oft," &c. (2 Cor. xi. 23–27.)

It is of this constant exposure to death that he is speaking in our text. Every part of his body, from head to foot, bore marks of death,—the rods, the stones, the chains, the stocks, these were imprinted on his body, as seals both of death and life. We can imagine, too, his lean, pale, weatherbeaten face and form,—all telling of his encounters with hardship, danger, death in a hundred forms. Did all these speak merely of his endurance and bravery, patience and martyr-spirit? No; they told of the *life* which was sustaining him; a life beyond his own; a life superhuman, superangelic, nay, divine,—the life of Christ; a life which sustains and invigorates not the body only, but the soul as well. It is this life which keeps alive the spark, which a whole ocean, with all its storms, is seeking to quench. No life but that of Christ, the life of the mighty God-man, all-sustaining, irresistible, irrepressible, unquenchable could accomplish this. It is only such a life that can do battle victoriously with such death as is *in* us and *around* us.

The life here spoken of is not the substitutional or sacrificial, at least not in the substitutional or sacrificial aspects. It is life as a root, or fountain, or vital power. It is not a life given

Digitized by Google

for us, but a life given to us. It is the life of the risen Christ, —resurrection-life, His risen life deposited as in a vessel for us, and showing out all its fulness in the counteraction of the death which is in us and around us. It is in reference to this life that the apostle reasons, "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by his LIFE;" that is, if a dying Christ did so much for us, what will not a living Christ do? Let us look then at this vessel and its contents, this well and its life-giving water. Truly it has been said, "Christ is life, others only live." Mark this "life of Christ."

I. *It is large.* The vessel is capacious, and its contents are commensurate with its capacity. The amount of life contained in the vessel is infinite; and being infinite, it assures us that no amount of death or danger or weakness on our part can prove too great for it to counteract or overcome. Oh, vastness! Oh, infinity of life! what is there that thou canst not do for us? What is the extent of death in a human soul or body when compared with the life divine? Good news indeed!

II. *It is constant.* This life is not fitful. It does not come in tides, ebbing and flowing; nor in seasons, sometimes winter and again summer; nor in alternations, as day and night. It is continuous, unbroken, ever-flowing. It is the river which ceases not. It is the deep, deep well which never runs dry. It is the fresh clear atmosphere which always surrounds us, and which we breathe every moment. It is like Himself, the unchanging One; the same yesterday, to-day, and for ever. Oh, ever-constant life! ever full, full, and running over! that knowest no drought, no break, no change! Surely *we* were not meant to be the fitful, changeful beings that we are. With such a life, should we not be calm and constant?

III. *It is free.* Priceless in every sense it is. Without price, and beyond price. "Free" is the word inscribed on this divine vessel. No condition, no merit, no price. The life is *a gift;* and that gift is absolutely and unconditionally free. All that the vessel contains of life for the dead or dying is as free as God himself can make it. God interposes no limitations, no restriction, no purchase. He who would clog the gift with any price or condition is a rejector of the gift, and a disbeliever in the love of the Giver. It comes to us without money; we come to it without merit. Oh, life-giving energy of the Son of God, how *free* art thou!

IV. *It is suitable.* It takes up every part of our being, and extends to every region, every circumstance of our life. It pours itself into every faculty and feeling and organ. It meets

Digitized by Google

us at every point. It brings forth from its unsearchable riches the very things that we require in every exigency. In Paul's case it was the body that it so specially suited, meeting as by a miracle every emergency of disease or danger; not simply, like an impenetrable shield, interposed to ward off some mortal stroke; but an inward virtue or power, making the man himself impenetrable and invulnerable; nay, infusing new life where death sought to come. It not merely flings off death, but pours in life; and the man at whom the deadly stroke is aimed rises not merely unwounded, but quickened and refreshed. Who is there among us whose case is not met by this manifold life?

V. *It is powerful.* Omnipotence is in it. It is not the mere skill of the physician or the efficacy of his medicines (a thing of experiment or probability), but it is the irresistible power of a divine vitality, which no kind nor current of creature-death can neutralise or conquer. The *power* of the life of Christ was that which specially came forth in the history of the apostle, where every step was on the edge of death; so that any one looking at him, and knowing his daily history, would say, "His life is a miracle;" and, "What a life must that be which keeps that man alive, which prevents him from going down to the pit!" It is life-giving, comforting, reviving, healing, always power. Oh, mighty life of the risen Christ! Oh, all-quickening, all-invigorating life! what a fountainhead of vital power art thou to us still in this daily battle between life and death!

VI. *It is available.* We might say, it is placed at our disposal and within our reach. It is not in the heaven, that we should have to ascend thither; it is not in the depths, that we should have to dig down thither. It is nigh; it is the nearest thing in the universe; as near as He is in whom we live, and move, and have our being. *How* it pours itself into us we know not. It has a thousand channels, and will make itself known to us in a thousand ways, being ministered and applied to us by the Holy Ghost. It quickens at first, it quickens to the last. It proves itself through faith, through the Word, through prayer, through praise, through the sacraments. We are surrounded by this mighty life. It is within us, it is around us; a well of water springing up into everlasting life. It makes our life a continual resurrection. Like Abraham, we lay our life (as he did Isaac) on the altar; like Abraham, we receive it again from the dead. We live in that living One. Because He lives, we live also. Our life is hid with Christ in God. Christ himself is our life.

Digitized by Google

Notes on Scripture.

Spiritualism.

1 Timothy iv. 1–3.

"Nay, but, Father Abraham, if one went unto them from the dead they will repent." So he thought—the rich man in Hades (Luke 16). If he thinks so still, surely he was incorrigible. But he did not care to learn when he had the opportunity.

How foolish it is to suppose that just because a man happens to be dead, he is endowed with superior wisdom and prescience! Yet this is generally thought to be the fact. But such is corrupt human nature, that there can be no doubt that if such a communication from the world of spirits could be clearly shown to exist, it would be welcomed, not only as supernatural, but as deeply important and valuable. Yea, and when habit had made such communications familiar, even if it came *ab inferis;* provided only that it were divested of a repulsive exterior.

That the closing scenes of this dispensation will be marked by the most astonishing miracles, both Satanic and Divine, is certain.

What is a miracle? It is a (generally surprising) deviation from the ordinary course of nature. The necessities of the final contest between light and darkness will call for extraordinary measures; and, hence, it would not be strange if, under these circumstances, miracles should reappear. But we are not left to mere conjecture, or to reasoning from analogy. We have a sure guide in the prophetic word. There we read that great signs and wonders will be performed by false Christs and false prophets; so astonishing, that, were it possible, even the chosen saints of God would be deceived and induced to listen to the teachings connected with them. Our Lord says—"There shall arise false Christs, and false prophets, and shall show *great* signs and wonders; insomuch that, were it possible, they shall deceive the very elect. Behold, I have told you before" (Matt. xxiv. 24, 25). "The coming of the Lawless One" (so in the Greek—ἀνομος) "is after the energy of Satan; *with* ALL POWER, *and signs, and lying wonders, and all deceivableness* of unrighteousness in them that perish: because they received not the love of the *truth*, that they might be saved" (2 Thess. ii. 9, 10). "The two-horned beast doeth *great wonders,* and deceives the dwellers on the earth by the miracles which were given him to do. And it was given him to give breath to the image of the beast; that the image of the beast should both speak and cause those who would not worship the image of the beast to be killed" (Rev. xiii. 13–15).

Digitized by Google

That divine miracles will also be performed, is probable. We quote the whole book of the Revelation in proof.

The reason for this departure from the common course of nature, will be, in part, at least, that the conflict between Satan and God will have reached another crisis, another open issue; which crisis is founded on the known purposes of God, that cannot be hindered; for we cannot suppose that Satan, with his previous experience of omnipotence, would force an open battle, if he could avoid it. Nor will this contest, though presenting peculiar features, be unprecedented. He has measured his strength with the Lord, his Maker, before; though whether he then carried the struggle as far, we have, at present, no means of determining. As for submission, it appears it would either be impossible, or useless, or never to be rendered by his fallen nature; for which, so far as we can see from the sacred Scriptures, no provision has been, or else can be made. To these, or similar causes, his opposition is traceable, his perverse necessities drive him; as for final victory, it is impossible that, after the first trial, he should ever expect it, and still more so after the closing scene on Calvary. Submission is not in a fallen nature. Submission grows out of a *contrite* heart; and this, again, is the gift of God. Philosophy, piety, and tenderness combine in the lines—

> "Give the sweet relenting grace;
> Soften Thou this heart of stone."

Now, with regard to these latter-day miracles, the same fact holds good as of the whole of the predicted apostasy, viz., the evolution will be gradual. Not until Antichrist sits at Jerusalem, in the temple, showing himself that he is God (2 Thess. ii. 4), will these horrors and these miracles be fully developed. By that time mankind will have become accustomed to the supernatural; and, what is more, will, like Pharaoh of old, have become so *hardened* in sin, that the divine judgments will pass unheeded. In proof of which, see Rev. 9, especially verses 20 and 21. A plague of five months, so tormenting, that men will seek death, and yet death will flee from them—what could be supposed to be more effectual, and what can be more horrible? But, as in the case of the Egyptian magicians of old, blood against blood, fire against fire, miracle against miracle, will leave their wicked minds hardened, and, perhaps, under the delusion of possible, or even probable, final victory.

Let all who wish to be prepared mark well this point—the fact of this *gradual* development. For, as a *snare* (Jesus says it) shall it come on all them that dwell on the face of the whole earth (Luke xxi. 35).

The proof that the modern demonism, called "spiritualism," is the beginning of these Satanic wonders, multiplies and intensifies. If it is their beginning, then, no doubt, not (as Jesus once said, Luke xi. 20) the kingdom of God is come upon us, but the kingdom of Antichrist and his energiser, Satan (2 Thess. ii. 9), is nearing, indeed. Yet, we need be in nothing terrified, if we have the Spirit of Christ. His

Digitized by Google

brief reign will be supplanted by the kingdom which the God of heaven shall set up on earth. Moreover, as our Lord tells us, those who watch and pray shall be accounted worthy to escape *all* these things, and shall be accounted worthy to *stand before the Son of Man.*

We extract, for the benefit and possible instruction of our readers, part of a letter of the London correspondent of the *New York Times,* published in the semi-weekly of February 26, 1869. He is an able writer, probably not a Christian, but one who culls facts carefully and judiciously, and presents them effectively, no matter to what subject they refer, and in such a manner as to keep in view, and reflect the popular tone and taste; that is to say, he takes care not to be religious, yet he will not scoff openly. So far as we know, this man writes the best, the most interesting, and the most reliable letters sent by any European correspondent of the American papers; hence his statements have more interest and weight than those of a mere occasional or hap-hazard correspondent.

The following is the extract referred to:—

"At this moment, next to the Ritualistic controversy, I am inclined to think that the most exciting topic in London society is spiritualism. It has even been brought into the new philosophical society, the Dialectical, which has several young lords among its members, if no elderly soap-boilers. Making a call in Paternoster Row, the other morning, I met a barrister of some literary and scientific, as well as legal reputation and social position, who gave me an account of some recent manifestations in the presence of *Mr Home*, which have been witnessed by a hundred or more noblemen, and literary and scientific notabilities, and which are more astounding than anything which has happened, perhaps, for centuries. Passing over the usual manifestations, such as the raising of heavy bodies, playing on locked-pianos, or so that the keys can be seen to move without fingers, I come to three or four distinct manifestations, the testimony to which is very difficult to get over. My informant is a man in every way reliable, and the other witnesses, whose names have been confidentially given me, not only belong to the highest circles of politics and society, but are men eminently capable of forming a correct judgment. These, then, are the facts related. In several instances the body of Mr Home has been elongated, by measurement upon the wall and lying on the floor, to the extent of eight or nine inches, and then shortened as much—making a carefully measured difference of a foot and a half. He has been at different times raised into the air, from the height of four feet to that of a high ceiling, and carried round the room in the clear view of all present, who have had the means of assuring themselves that no deception was possible. He was carried horizontally out of a window in the third story of the house of a lord, and brought in at the window of another room some thirty feet distant, having been carried through the air forty feet or more from the ground. Finally, he has on several occasions taken a large live coal from a coal-fire, held it in his hand, and laid it in the hands of other persons, without even the smell of fire, or

Digitized by Google

the sensation of heat being perceived by them. My informant showed me where his own finger had been burned in testing the reality of this manifestation. He assured me that he had seen Mr Home go to a large coal-fire, and lay his face upon the white-hot coals, without even singeing his hair or beard. As this is a pretty strong story, I beg to append the following, which I find in the *Spiritual Magazine* for this month. *Mr Hall* is the well-known editor of the *Art Journal:* his wife, *Mrs S. C. Hall*, is well known as a writer, and has lately received a pension from the Queen:—

" 'No. 15 Ashley Place, Victoria Street, S.W.

" 'Sir,—I state facts, without explanation or comment. On the 27th of December I was sitting with nine other persons in my drawing-room. Mr D. D. Home left the table, went to a bright fire, took thence a lump of living coal, brought it red to the table, and placed it on my head. Not a hair was singed, nor did I sustain any injury. The coal remained upon my head about a minute. Mr Home then took it and placed it in Mrs Hall's hand, without injury to her, and he afterward placed it in the hands of two of our guests. The gas-light and two candles were burning in the room. I add, that the nine other persons present would depose to these facts.

" 'Your obedient servant, S. C. Hall.' "

"The editor adds the following note: 'At the Conference at Lawson's Rooms, January 14th, Mr H. D. Jenckin, who was present on this occasion, publicly stated the facts here given by Mr Hall, and added several instances of the kind which he had witnessed. The fire-test, he said, had now been seen recently at different times, by more than fifty persons in the metropolis and its neighbourhood.'

"I may add, that I know Mr Jenckin, and that he is a gentleman of high scientific acquirements as well as social position, and, I should say, every way to be trusted. *If there is any value in human testimony, in proof of any fact whatever, there can be no doubt of the verity and genuineness of the facts above stated;* and you may judge of the perplexity and consternation of men of science, Fellows of the Royal Society, and other fellows, who think it is their duty to understand everything, to explain what they do not understand, and to have a theory ready for every fact you can bring them. For a long time they scornfully, and then sturdily denied the facts; but when a man is confronted, in every company, by men of science as distinguished as himself, and, worse still, by noble lords, who declare that they have seen and tested the very facts he denies, it becomes aggravating. Imagine Professor Tyndale declaring that the fire-test is an impossibility, an absurdity, a deception; calmly walks up Lord Adare, Lord Lytton, Lord Dunraven, or any one of a dozen equally satisfactory personages, and assures the company present that he had a live coal from the fire placed in his own hand, and held it for two minutes; that there was no mistake about it; it was seen by all his friends around him; that so and so burnt his finger trying to touch the coal,

Digitized by Google

and that it would have burned through an inch board in the time he was holding it. What is a poor Fellow of the Royal Society, and Professor in the Royal Institution, to do in such a case? He must either shut up like an oyster, or take Signor Damiani's bet, and in the true English fashion, back his opinion. However, we shall see what will be done in the Dialectical."

Now, we ask, what sort of demonstration do men want that modern demonism is a reality; that "spiritualism" is the predicted demonism of 1 Tim. iv. 1-3? Incipient, perhaps, as yet, but the same? Do they want it proved in the same manner as the problem concerning the square of the hypothenuse? After the innumerable demonstrations by facts bearing some resemblance in manner to those concerning which our Lord said: "Believe me; but if not, believe me on account of the works themselves" (John xiv. 11, Greek)—that is, open to the observation and inspection of all—it seems there are still those who come, saying: "Master, we would see a *sign* from thee" (Matt. xii. 38). As we remarked above, with increasing wonders will come increasing difficulties and increasing unbelief; so that there will always be room for hesitancy in taking a decided stand for or against. When the facts cannot be denied, men will still walk in their own light, and refuse to turn to the inspired oracles for information. As an instance, read the remarks which the editors of the *New York Times* appended to the above extract from the letter of their English correspondent. It was in the poignant grief which this perversity caused him, that the weeping prophet cried out, "O earth, earth, earth! hear the word of the Lord" (Jer. xxii. 29). If the crisis is indeed close upon us, the warning given by the mouth of Isaiah of old is more than ever timely: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow" (Isa. l. 11). The following is the comment of the *New York Times*' editor:—

"It seems that the 'spirits' did not desert the *medium*, Home, after the London jury decided against his attempts to extort money from a rich old lady who fell in love with him. His present 'spiritualist' operations (recited in our last London letter), are far more astounding than all his former doings. He can handle red-hot coals, and put them on other people's hands and heads without injury. He can pass horizontally out of a third-story window, and pass in again through a distant window, moving through the air forty feet above ground. More startling still, it is testified that his body has been elongated by measurement upon the wall, and lying on the floor, to the extent of eight or nine inches, and then shortened as much, making a carefully measured difference of a foot and a half. All these things have been certified to by great numbers of scientific experts, not to speak of noblemen and gentlemen of high degree. If Mr Home be not the most ingenious and successful humbug of the nineteenth century—then what?"

Digitized by Google

Then what? Our thoughtful, praying readers could give the required information. For if we are, indeed, in the very time of the end, we have a guide-post set up, just here, in the words of our Lord: "When these things *begin* to come to pass, lift up your heads, for your redemption draweth nigh" (Luke xxi. 28). Then what? The removal of the Church, beginning with the thief-taking of the eagles. Then what? The coming down to the earth of Satan, having great wrath, because he knoweth he hath but a short time. Then what? The stepping out on the stage of the fully developed Man of Sin, in the person of the Wilful King.

While we were penning the above, the semi-weekly *New York Times* of March 9, 1869, was brought to us. It contains an account of the great Powell will case at Newburg, New York, in which no less an amount than 2,000,000 dollars was at stake. The will was contested on the ground that the testatrix was a spiritualist, and had not acted of her free will. The details are very interesting, but we have no room for them, more especially as these disputed spiritualist will cases are now becoming so common. Demon-working and demon-teaching are compelling notice, and can no longer be sneered at. The counsel for the defence maintained that as intercourse with demons is recognised by the Bible as a reality, and has been so recognised in all ages, the mere fact of the testatrix having been a devotee did not incapacitate her from knowing the value of property, and to whom she wished to leave it; which was the only point for the jury to decide. We must content ourselves with quoting a single sentence from the lawyer's speech; it proves that what we have heretofore printed about the wide prevalence of spiritualism is not a crotchet of a few clergymen or students of prophecy, but is now so well known that no one thinks of contradicting it. "Mr Fancher said: 'If a believer in Spiritualism is not competent to make a will, there are millions of men and women in the United States, and in other enlightened countries, of the highest intelligence, who would come under the prohibition.'"

Ghosts now sit for their portraits. Under the head of "A Wonderful Mystery," we find in the *Toronto Globe* (Canada), a copy of the account given by the *New York Sun* of an investigation made by the reporter of that paper at the gallery of Mr W. W. Silver, 630 Broadway. The reporter says that he cannot explain the mystery, but that ghost portraits are really taken. Full details are given, for which we have no room. E. E. R.

MATTHEW XXIV.

GIVE me your earnest and candid attention, and I trust that, by God's help, we may get such a view of the leading principles which run through this chapter, and of its general outlines and bearings, as will

Digitized by Google

enable us to read it intelligently, and derive instruction and edification from it.

"Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

Now, you will observe there are three distinct questions here proposed. When shall these things be? *i.e.*, when shall the destruction of Jerusalem take place? And what shall be the sign of Thy coming, and of the end of the world? These questions, indeed, in the differences which mark them, were not distinctly apprehended by the disciples. They evidently confused them together, and considered them as referring to one and the same event. And they did this because they had no idea that their city or temple could ever be destroyed while the world stood. And when they heard their Master speak of the total destruction of their hallowed and gorgeous temple, they immediately, but erroneously, concluded that that period must be the time of His coming, and of the end of the world. In reply to their inquiries, our Saviour undertook, first, to correct their mistake in confounding these events together, and then to give a distinct answer to each of their inquiries. The correction of their mistake, and the definite answering of their questions, runs through the whole of this 24th chapter. This brings us down to the time of Christ's second coming. The 25th chapter is occupied with impressive parabolical representations of the solemn and stupendous scenes that must be enacted when that dread event takes place.

In looking carefully at the chapter before us, you will notice that the first three verses are merely introductory; while from the 36th verse to the end of the chapter is an application of what has been said. The main instruction of the chapter, therefore,—all that relates to the answers given to the questions of the disciples,—is found between the 4th and the 35th verses. And this part of the chapter consists of three divisions, each of which may be regarded as answering one of the three questions proposed by the disciples.

The first of these divisions runs on from the 4th to the 14th verses. It reads thus:—

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

Digitized by Google

Here Jesus is correcting the confusion into which the disciples had fallen, in supposing that the destruction of their city and temple, His second coming, and the end of the world, were all to transpire together. And in doing this, He gives a general history both of the world and of the Church,—a history including things which could not possibly transpire, in the few years which were to pass, before some of the very disciples to whom He was then speaking would see Jerusalem in ruins. This epitome of the world's history you find from the 6th to the 9th verses. In the course of this history, there were to be wars between different countries, nation rising against nation, and kingdom against kingdom. Harvests were to fail, producing famines; dreadful pestilences were to follow, with great tribulations. Terrible earthquakes were to take place in different parts of the world. Alarming sights were to be observed in the heavens: and all these, occurring from generation to generation, would be but the beginning of fearful distresses, which should increase more and more, until this present state of things in the world should cease in the introduction of another.

It is supposed by some that our Lord meant to say that these things were to happen before the destruction of Jerusalem. But it is important to observe—what is an indisputable fact—that during the forty years which followed the delivery of this prophecy, until that contest between the Jews and the Romans, in the course of which Jerusalem was destroyed, no war of any kind took place which could be regarded as nation rising against nation, and kingdom against kingdom. The Romans then ruled almost the entire world, and a general peace was prevailing; so that the wars and commotions here spoken of must have reference to what has since occurred in the progress of the world's development.

To this epitome of the world's history follows a similar epitome of the history of the Church. It extends from verse 9th to 13th. It tells of the persecutions and trials that Christ's people should endure; the false teachers and prophets that should arise, and the iniquity that should abound, causing the love of many to wax cold. But it closes with the Saviour's own assurance that through all these trying scenes those who endured to the end should be saved.

And then, having given these warnings and encouragements,—having told them that they were not to expect His coming and the end of the world in their own day,—He gave them, in verse 14th, one broad, distinct, particular sign, by the observance of which His people would know when they might expect that coming: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." This had a partial fulfilment before the end of the Jewish dispensation, in the overthrow of Jerusalem; for Paul tells us that "the gospel had been preached to every creature under heaven." It is to have a fuller accomplishment, in the world as it now exists, before the end of the present dispensation. Observe, Jesus says not a word here about the gospel being preached for the conversion of the nations before He comes again. If such had

Digitized by Google

been His purpose, here was the place to state it. But there is no mention of it. Here is a chart of prophecy reaching down to Christ's coming again ; but it says nothing of the world's conversion before that coming. It only tells of the gospel preached for a witness, and then of the end coming.

This, then, is the first division of the chapter. Here Jesus corrects the error of His disciples in confounding His coming with the destruction of Jerusalem. He shows them, from what was to take place in the history of the world and the Church, that a lengthened period must intervene between Jerusalem's overthrow and the time of His coming again.

We come now to the second division of this chapter. This extends from verse 15th to the 22d, both inclusive. It reads thus :—

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains: let him which is on the house-top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Here we have our Saviour's answer to the second question of the disciples, "What shall be the sign of thy coming?" They were thinking of the destruction of their city and temple. They made a mistake in speaking of that event as the coming of Christ, and confounding the two together. Jesus does not stop to correct their language. But having already corrected their thoughts, He here proceeds to give them the signs by which they might know when the time of their temple's overthrow had come. Bear in mind, then, that this second division of the chapter has particular reference to the destruction of Jerusalem. And the signs which Jesus gave them were plain, palpable facts, evident to their senses, and about which they could not be mistaken. It was, as Luke gives it, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (chap. xxi. 20). As given here, verses 15th and 16th, it is, "When ye therefore shall see the abomination of desolation . . . stand in the holy place, . . . flee into the mountains."

"An abomination," in Scripture language, denotes an idol or image. An abomination that maketh desolate is an idol or image connected with war, because war desolates. The reference here is unquestionably to the standards of the Roman armies. These were images of eagles, which were worshipped as idols by the soldiers. When the people of Christ should see these images or standards planted on the consecrated ground of the Holy City, where no idol should ever be admitted, they

Digitized by Google

were to take this as the sign which their Master had given them, and were at once to escape to the mountains. Those who might be in Jerusalem at that time must leave it. Those in the neighbouring villages must by no means return into the city; those who might be taking their usual walks, on the flat roofs of their dwellings, must not even delay their escape by going down into the interior of their houses, but, descending at once by the outside staircase, must flee for their lives; while those at work in the fields were not to go back even for their necessary clothing, but betake themselves to instant flight. These were the directions given. Now, observe how strikingly the facts of history answered to the particulars of this prediction.

When the Jews were at war with the Romans, and before they had made any sufficient preparations for the defence of the city, a Roman general, whose name was Cestius Gallus, came against the city with a large army. On the 4th of October, in the year 66 A.D., he encamped his soldiers within a mile of Jerusalem. Three days after, he took possession of a great part of the city, called Bezetha, and stationed his eagles opposite the most holy part of the place. Five days after, he made an attack on the temple itself, and placed his warlike instruments against its very walls. Had he persevered in his undertaking at that time, he might have taken the city with the greatest ease. But, without any apparent reason, on the night after his attack on the temple, he broke up his camp, and withdrew his army entirely from the city.

Immediately on his retreat, the Christians lost no time in making their escape from Jerusalem. They had seen "the abomination of desolation standing where it ought not;" and they hastened to obey their Lord's command, and flee to the mountains. And they had but a moment in which to make their escape; for the infatuated Jews, on their return from pursuing the retreating Roman army, closed the gates of their city, and allowed no one, on any account, to leave it. So that if the Christians had lost that opportunity to escape, they would have had no other, but must have perished with the other inhabitants of that doomed city. The extraordinary conduct of the Roman general on this occasion can only be accounted for by the secret providential influence over him of that omnipotent Saviour who had given His people these signs, and then secured for them this unexpected opportunity of profiting thereby.

And thus we see what the second division of this chapter is, viz., from the 15th to the 22d verses; and to what it relates, viz., the signs of Jerusalem's overthrow.

The third division of the chapter extends from the 23d to the 35th verses, both inclusive, and relates to the signs of Christ's second coming.

Jesus has done now with the subject of the destruction of Jerusalem. We have seen the striking clearness which marked the sign He gave them, by which to know the coming of that event. But Jerusalem's overthrow was a trifling thing compared with the solemn and stupen-

Digitized by Google

dous event of His coming again into our world. The former was local in its character, the latter will be universal. The former affected but one nation; the latter will affect all the nations of the earth, with the whole company of Christ's ransomed people, both living and dead. And if our Lord instructed His people so clearly concerning the sign which indicated the approach of the lesser event, can we suppose that He would leave them in the dark concerning that which was to herald the approach of the greater? Thus, upon the very face of the subject, and from the clear and satisfactory manner in which Jesus answered the previous question of His disciples, we have reason, at the very outset, to expect an answer to this now before us, equally clear and satisfactory. And just such an answer we have.

From the 23d to the 28th verses of this division of our subject, Jesus gives His people general warnings. Impostors were to appear from time to time, calling themselves Christ, and performing wonderful works, calculated to deceive even His own people. He warns us against these delusions, and bids us give no heed to any who should declare that Christ had come. He assures us that when His coming takes place, we shall need no testimony from others respecting it. It will bear its own testimony—a testimony which will admit of no mistake. When the sun arises, we need none to tell us of the fact: his own beaming radiance proclaims it. And when the Son of Man comes, like the lightning, that darts its sudden flash in brightness through the sky, we are assured that "every eye shall see Him," and none will be in doubt as to the certainty of His coming. It will not be necessary for any to inquire where He is; for in whatever part of the heavens He may appear, thither will all His true people at once be drawn to Him. The dead rising from their graves at the archangel's trumpet, and the corruptible bodies of His living people changed in a moment, in the twinkling of an eye, at the same startling summons, will be caught up to meet Him in the air. "For," says our Lord, "wheresoever the carcass is, thither will the eagles be gathered together." This is a proverbial expression, referring to the instinct by which the eagle scents its prey, and assuring us that when Jesus comes, by an equally mysterious, but infallible and resistless instinct, will all His chosen people be drawn to Him.

And now come to the 29th and 30th verses of our chapter. These verses, in their relation to the important event of Christ's second coming, and as containing the clue to the great practical sign by which Jesus would have us know when His coming draws nigh, are, without comparison, the most important verses in the Bible. Thus they read:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven."

If you take this language literally, it refers to physical commotions in the natural world. If you take it in a figurative sense, then it refers to political disturbances among the nations of the earth, which

Digitized by Google

are to precede the coming of Christ. It may be taken in either, or in both senses. The two most important points to settle, in interpreting this verse, are, What is meant by "the tribulation" here spoken of? and when is this tribulation to end?

Some persons, supposing that "the tribulation" of which our Saviour here speaks refers only to the horrors which attended and followed the destruction of Jerusalem, have looked for the fulfilment of the signs here mentioned in the calamities which then came upon the Jewish people.

That was undoubtedly the beginning of this tribulation, but not the end of it. How long that tribulation was to continue, we learn from the parallel passage in St Luke xxi. 24, where we read: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." But the tribulation which began with Jerusalem's overthrow has run on, with the downtreading of that city and country by Gentile power, and will continue while Gentile power has sway there. Whenever Palestine, with its glorious capitol, shall pass from under Gentile rule, and come in possession of the Jews again, then the event of which Jesus here speaks will have taken place. Then this long tribulation will have come to an end, and "immediately after this tribulation" the signs here spoken of will take place in rapid development.

Our Saviour then adds the parable of the fig-tree, in the 32d and 33d verses, in order to show that as the swelling buds of the trees are an infallible harbinger of the approach of summer, so His people, when they see these things begin to come to pass, may know that His kingdom is nigh at hand.

The World in the Day of Judgment.

"And the kings of the earth, and the great men [nobles, lords, princes], and the captains of thousands, and the rich, and the mighty, and every slave, and every freedman, hid themselves in the caves, and the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: because the great day of His wrath is come, and who is able to stand?"—Rev. vi. 15–17.

We have here a glimpse of the constitution and general condition of society at the time the judgment comes upon the world. Some believe and teach, that free institutions are destined to become universal, and that monarchy is doomed to fall before the march of modern civilisation. We here see that such hopes will not be realised. Kings are still on their thrones, and princes and orders of nobility remain till the judgment comes. Some are looking for a blessed time of peace and prosperity in this world, when all wars shall cease, all armies disband, all

Digitized by Google

nations transmute their implements of destruction into instruments of husbandry, and the clash of arms be hushed for ever. We here see that there will still be soldiers and military commanders pursuing their bloody profession up to the time of the end.

Some will have it that universal emancipation has but a few more battles to fight, and that human slavery is as good as at an end. We here see that the day of judgment still finds slaves in the world, as well as men who have but recently been freed, and all the present distinctions of class and fortune unchanged. Suppose that the sixth seal were to be opened to-day? What would it find? Kings and emperors on their thrones; princes, nobles, dukes, and lords securely priding themselves in the prerogatives of their caste and station; standing armies, at rest and in action, and military commanders with swords upon their sides; rich people wallowing in wealth and luxury; men and women in high places and in low, working the wires that fashion events; slaves toiling at their tasks, and freedmen just out of their bondage; and evidences everywhere of a depraved and disordered state of things. This is what the judgment would find if it came to-day. And this, John tells us, is what it finds when it does come in reality. Let political reformers and theologians, then, say to the contrary what they please, human society as it is, and as it has been for these ages, with all its burdens, disorders, and inequalities, will continue the same till Christ himself shall come to judge it for its sins.

There is one thing, however, which shall be very different in the day of judgment from what it is now. The self-security and composure with which godless people live will then be driven to the winds. Though all the judgments under preceding seals may have failed to appal and arouse them, they will not be able to maintain their equanimity under what this shall bring forth.

Nor does it matter who or what men may be; they will be alike overwhelmed with inexpressible dismay and horror. Kings, princes, nobles, men used to the shocks of battle, the rich, the great, the wise, the bond, the free, high and low, without exception, become the victims of their fears, and tremble, and howl, and pray, and rush to the fields, to the cellars, to the caves of the rocks, to the clefts in the mountains, to every place where shelter and concealment is dreamed of amid the general desperation. So John foresaw the scene, and so it will be.

We notice also the correct interpretation which mankind will then put upon the terrific disturbances of nature around them. Storms, earthquakes, eclipses, and unusual phenomena in the heavens, are natural symbols of Divine wrath. The ancients regarded them as auguring and embodying the destroying power and wrath of Deity. They are always and everywhere precursors and prophecies of the forthcoming judgment of God. They are so presented in the Scriptures, and accordingly inwrought with all inspired diction. There is also an instinct to the same effect, which has ever lingered with the race, and which cannot be entirely suppressed. Modern science calls it

Digitized by Google

superstition. Savans of earthly wisdom propose to explain everything on philosophic principles, and think to prove to us that neither God, nor His anger, nor His judgments, have aught to do with it. People also have become so enlightened now-a-days as to be above alarm at strange commotions in the elements, or signs in the sky. They have learned better. These things may all be naturally accounted for. Why, a little care might give us tables of them for a thousand years to come, with the days, and hours, and minutes noted. Indeed, men have become so knowing about nature and her laws, that they do not see much necessity any more for a God at all, much less for any judgment—or interference of His in the affairs of the universe. This is the spirit of much that men call science. But when the vision of this text comes to be realised, woe to the materialistic, pantheistic, and atheistic philosophies with which men suppose they have rid themselves of the superstitions of antiquity. One flash from the judgment throne will confound them utterly. When the sixth seal breaks, and the vibrations of it are upon the universe, turning sun and moon to darkness and blood, convulsing the firmament, shaking down the stars, and moving mountains and islands from their places, not the ignorant only, but the philosophic and the learned—kings and magnates of science and state, and all classes and kinds of men together, rush from their dwellings, strike for the caverns, cry out like terrified babes, confess to the presence of a Divine Power, whose existence their superior learning had put down as a fable, and with one accord now preach and proclaim the advent of a day which they had pronounced impossible! Why this consternation—this change in their way of regarding and treating these advent doctrines—this vociferation about the judgment—this trepidation and horror touching a day of wrath now? This is not the way they used to deal with this subject. There is a mighty shaking indeed; but earthquakes are all from natural causes! Rather remarkable eclipses truly; but such things are easy explicable on natural principles! An extraordinary star-shower; but these are innocent periodic things, which belong to the natural ongoing of the universe! Unusual storms and atmospheric commotions; but they are the results of natural causes! Why then this dismay at the sublime activities of nature which a philosophic understanding should be able calmly to contemplate and really enjoy? Cowardly fools shall we call them, to break down in the conclusions of their superior intelligence amid such splendid opportunities for enjoyable scientific observation? Alas, alas! the old superstition is too strong for the modern wisdom. The horror-stricken world—kings, savans, heroes, with strained eyeballs and bloodless lips, fall prostrate and confess that these beautiful activities of nature and her laws are, after all, somehow linked in with the wrath and judgment of God and the Lamb!

Nor is it so much the physical prodigies, as what they argue, that renders the dismay so insupportable. If there were nothing but the convulsions of the body of nature, terrific as they are, there would be

Digitized by Google

a chance for some to endure them without becoming so thoroughly unmanned. But the chief consternation arises, not simply from the outward facts, but from the unwelcome conclusions which they force upon the soul. The physical manifestations may be in the line of physical laws, and in no way contrary to them; but whether miraculous or not, they are so terrific and divine, that they compel the most atheistic to see in them the hands, and arms, and utterances of a Being, transcendently greater still, and to feel the demonstration in their souls, that He has verily risen up in the fierceness of just indignation against long neglect and defiance of His authority. It is not that nature has ceased to be herself, or that the principles of her activities have been repealed that overwhelms them; but the resistless proof that all her awful potencies, now in such terrific motion, are God's direct powers, aroused and inflamed with His dreadful anger, and charged as heralds and executioners of His almighty wrath. It is not the shaking, the obscured sun, the bloody moon, the falling stars, the recoiling heavens, the moving mountains, so much as the moral truths they flash into the spirit; to wit, that God is on the throne, that sin is a reality, that judgment is come, and that every guilty one must now face an angry Creator. It is not nature's bewildering commotions; for they would willingly have the falling mountains cover them, if that would shelter them from what is much more in their view, and far more dreadful to them. What they speak of is God upon the throne, the fear of His face, the day of reckoning, and the wrath of the Lamb.

And how pitiable and absurd the expedients to which they are driven! Many an opportunity for prayer had they neglected. Always had they contemned such humiliating employment. It did not suit their ideas of dignity or their theories. But now they pray, and have a grand concert of prayer, in which kings and mighty ones join with the meanest and lowest. They have often laughed and sneered at praying men; but now they all pray, some prostrate in the dust, some on their knees in dens and caves, some clinging to the trees, and all shrieking out in unison their terror-moved entreaties. Oh, imbecile people!

Still more absurd is the direction in which they address their prayers. Once they considered it folly that man should call on the living God; but now they pray to dead rocks! Once they thought it philosophic to deny that He who made the ear could hear prayers, or that He with whom is the Spirit and whose is the power could answer them; but now they supplicate the deaf and helpless mountains!

And yet weaker and more insane is the import of their prayers and efforts. Omniscience and Omnipresence are among the natural attributes of God. The very things before these people's eyes should have been enough to teach them this. And yet, philosophers as they are, their proposal is to conceal themselves from the Almighty, and so elude His wrath. Often had shelter and peaceful security been offered them in the mercies of the loving Saviour, and as often had they despised and rejected them; but now the silly souls would take the miserable rocks

Digitized by Google

for Saviours. Oh, the foolishness of men who think it folly to serve God! "He that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell," saith the Lord, "thence shall mine hand take them; though they climb up to heaven, thence will I bring them down" (Amos ix. 1–3).

These kings and mighty ones of the earth had highly estimated the terrors of death, and tried to restrain and terrify men with fears of them. As shown in the preceding seal, they had been persecutors of the saints, and shed their blood to silence their testimony. Yet what they then thought so awful, they are now themselves willing and anxious to suffer, yea, and to go down into everlasting nothingness, as a happy alternative to what they find coming upon them. "They say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb!" Oh, miserable extremity to which guilt brings men at last! There are those whom these judgments shall not thus overwhelm. Hid in Jesus and His sheltering grace, they are secure against all such dismay. But "the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isa. ii. 12).—*American Paper.*

Reviews.

To his Highnesse the Lord Protector of the Commonwealth of England, Scotland, and Ireland, the Humble Address of Manasseh-ben-Israel, in behalfe of the Jewish Nation, 1655. (Trübner & Co.)

On a dark December day, three hundred and four years ago, a body of men assembled in the long gallery of Whitehall to discuss the darkest topic on which the wit of Roundhead trooper and Puritan divine had ever been employed. Cromwell sat in the chair of state. Below him were the Lord Chief-Baron, the Lord Chief-Justice Glynn, Lord Mayor Draper, Sheriff Thompson, and a host of preachers—Dr Owen, Dr Goodwin, Mr Cradock, and others, then known to city madams and Whitehall beauties as the most popular preachers of their time. Well-worn Bibles lay before them on the board of green cloth; old monkish chronicles, old Acts of Parliament, old court records, were also heaped about. The tomes had been searched for evidence; the best lawyers had been employed to state the case, and the Talmudists had been consulted as to facts. The purpose of the meeting was to deduce from the prophetical Scriptures, from the ancient Jewish writings, and from the actual statutes of this realm, the duty of English statesmen, living in a righteous commonwealth, towards the people of God.

The subject had been brought before Cromwell in a striking way. A learned Dutch Jew, called Manasseh-ben-Israel, had come over from Amsterdam to lay the cause of his people before the Council; and the Lord Protector, even in the stress of his great schemes, took up the tale, and

Digitized by Google

summoned his big men of the law and divinity to debate the matter in his own presence.

In those days no Jew could openly live and trade in England. Now and then a Jew came over into the land, came over as a courtly physician, a princely traveller, or a wealthy goldsmith; but in order to evade the law, and deceive the mob, he had to put on a foreign air, and pass as either an Arab, an Italian, or a Portuguese. Spain herself had not whipped the holy race with sharper thongs than the island which once had been their happiest home.

No one knows when the Jews first came into England. They were here before the Norman Conquest. They were here when Hengist landed. It is probable that they were here before Cæsar came. Some writers derive the name of Britain from a Hebrew word: from Barat-anach, tin island, which would be very ingenious if either *Barat* meant tin, or *anach* island. When the Romans land, we get on safer ground. One of the edicts of Augustus speaks of the Jews in Britain. One of the Roman bricks dug up in Mark Lane has the story of Samson and the Foxes stamped upon it. Bede mentions the Jews in connexion with the great controversy on the tonsure. Ecgbert forbade the Saxon Christians to attend Jewish feasts; a fact which implies not only that we had synagogues and ceremonials in England, but that a friendly intercourse then existed between the native Christians and the native Jews. In the Crowland Abbey records there is an entry which proves—if the record itself be genuine—that Jews could hold land, and that they were in the habit of endowing monks and nuns with some part of their wealth.

The first storm of persecution struck them when the Pagan Danes deflowered the island. Canute was not their friend. Some say he drove them from the country; and this is a legend which the Jews accept as true. It is hardly likely that all were sent away; but those who stayed behind were treated in a new and cruel spirit. The Jews were no longer free. They lost their right to hold land. They could no longer appeal to the courts of law. We hear no more of Christians going into the synagogues, and of Hebrews leaving money to the convents. All the springs of charity were sealed. Only under the name of "king's men," and very nearly in the position of slaves, were a few wealthy and useful families permitted to hold their ground. "The Jew, and all that he has, belong to the king," runs the law of Edward the Confessor—a law which was certainly not a dead letter in the succeeding times.

The Jews made very slight progress in England until the Norman baron, with his strong arm and greedy maw, invited the rich traders and tiremen of that race from France. Crowds of Jews now settled in Stamford and in York; afterwards they came to Oxford and London; and during the first golden period of their return they occupied and enriched these cities by art and trade. In London they dwelt in two several places; both of which localities were determined by the fact of Jews being considered as "the king's men,"—not as ordinary citizens,—free of the ordinary law. One of their quarters lay in the city proper, the quarter off Cheapside, in which stood the ancient London palace. This quarter was called from them the Jewry. They clustered about the old palace because they were "the king's men," and found their only protection under the palace walls. The second quarter, which lay beyond the city towards the east, was also a royal quarter, being close to the king's tower, a part of London over which the mayor and aldermen had only a limited right of sway. When the prince was weak, the Jews fled into the Tower, which was sometimes crowded with Jews so closely that pestilence broke out, and scattered both the fugitives and their protectors to the four winds. When the prince was strong, his "men" multiplied in number—swarming backward from the Tower

Digitized by Google

ditch into the district now known as the Minories, and the swamp called Hounds' Ditch. The great merchants of the sacred race dwelt in the city, the poor hucksters and chapmen near the Tower. Hence the first quarter is called Old Jewry, the second quarter Poor Jewry.

Policy led the earlier Norman kings to befriend this gifted and useful race against the monks and against the mob. Rufus, indeed, was so far attached to them that some writers fancy he had thoughts of becoming a Jew himself. But this is an inference from facts which bear a totally different construction. Rufus resisted any attempt to convert the Jews; and on a notable occasion he called before him certain converts in Rouen, and bade them return to the faith of their fathers; whence it has been inferred that he was in favour of that faith. The truth was, Rufus was in favour of "king's men." Jews were profitable clients, and Rufus had no wish to see their number reduced by conversion, in the reality of which he was not likely to believe. The story told of him shows that the question was one of money. Stephen, a Norman Jew, came to Rufus complaining that his son had quitted the synagogue, and offering the king a purse of sixty silver marks to persuade him back. Rufus took the silver, and sent for the lad. "Sirrah," he cried, "thy father here complaineth that without his license thou art become a Christian; if this be true, I command thee to return to the religion of thy nation without more ado." "Your grace," said the young convert, "doth but jest." On which Rufus flushed up into sudden wrath: "What! thou dunghill knave, should I jest with thee? Get thee hence quickly, and fulfil my commandment, or by St Luke's face I shall cause thine eyes to be plucked out." The young man would not turn from his new ways, even after such a threat; and when Stephen saw that the king had failed in his promise, he asked for his money back. But Rufus and silver marks were not to be parted. "Why, man," said the king, "I did what I could;" and on the old fellow saying that he must have either his son or his silver at the king's hands, Rufus gave him back thirty marks to stop his mouth.

Oxford was in that time almost a Jewish city. The best houses belonged to men of this race, who boarded the English students, and established schools for the study of Hebrew law. Lombard Hall, Moses Hall, and Jacob Hall were centres of learning. A great synagogue was built, and the Jews were popular with students and learned men. Great rabbis lectured on their faith, and two quarters of Oxford were known as the Old Jewry and the New Jewry.

The Jews grew fat, and fat men are incautious. In the reign of Henry the First the monks began to show their teeth; and from this reign downward the Church led on the mob to attack the Jews. In the reign of Stephen they were fined and imprisoned; in the reign of Richard the First they were massacred; in the reign of John they were cheated and robbed; and so far forward, until the reign of Edward the First, when they were finally expelled the kingdom, under pain of death. Then came a time of silence and exclusion. For three hundred years the law of England had no mercy on the Jew. He was an infidel, a cagot, a leper, a thing that could not live upon the English soil.

The offences charged upon the Jews, and held to justify their expulsion from a country in which they had dwelt before the Norman baron and the Saxon yeoman came into the land, were such as to raise a smile in more considerate and more critical times. They debased the coin, they forestalled the markets, they gibed at images, they poisoned the wells, they strove to convert the Christians, they kidnapped young children, whom they sacrificed as burnt-offerings.

One accusation roused the anger of the commons, a second justified sus-

Digitized by Google

picion in the nobles. But our sires were far more ignorant and superstitious than unjust. Nine out of every ten men in this kingdom believed that Robert of St Edmund's Bury was killed by the Jews, and that his blood was sprinkled on their altar by the high priest. Our fathers were not singular in these beliefs. No page in the long story of popular delusions is more striking than that which tells of the widely-spread conviction that Jews put men—especially boys and young men—to death to get their blood. This belief was found in Paris and in Seville, in Alexandria and in Damascus, just as it was found in Oxford and in London. Nay, it is still to be found in the South and in the East. Many persons in Rome, and yet more in Jerusalem, assure you that the Passover cannot be properly kept unless the cakes are mixed with Christian blood. No Easter ever passes by without quarrels in Zion provoked by this superstition. The Greek and the Armenian cling to their old traditions, and every little fray in the Holy City between Jew and Christian leads to charge and counter-charge, which the grave and impartial Turks have to decide according to their written law. A few years ago, these accusations were raised so often in Palestine, that the Sultan issued a commission of inquiry into the facts alleged and denied, when both sides were heard, the Jewish books were overhauled by mufti, and an imperial decree was issued, of which all pashas and kadis must take note, declaring that the Greek and Armenian allegations were untrue.

The higher English knights and nobles had other reasons for their hatred of the Jews. Some of these nobles may have really feared—as they certainly said they feared—that the richer Jews would bribe the courtiers over to their faith. Such things were freely said in Italy and Spain. Still more, the Jews were much more "liberal," as it is called, than their sturdy neighbours. Many of the Jews were learned men, and learned men are apt to laugh at things which vulgar folk hold sacred. An Oxford Hebrew mocked St Frideswide, saying he could cure as many sick persons as the saint herself. The legend runs that the mocking Jew went mad and hung himself in his own kitchen,—which is perhaps a politic way of telling the tumultuous story of popular ire and priestly vengeance. Some of these learned men were learned in the way to excite suspicion: they were alchemists, sorcerers, and astrologers, professors of magician art, dealers in charms and amulets, agents of the seraglio and the court. But their true offence was—they were rich.

They were rich, and the world could not forgive them. The fact is, the Jew, who is by nature a shepherd and a wine-grower,—a man who delights in the pasture and the garden, and whose national poetry breathes of the tent, the flock, and the watercourse,—had been driven by abominable laws from the courses which he loved into the practice of acts which were originally foreign to his race. When a Hebrew could hold land of his own, he was neither a pedlar nor a money-lender. He sheared his own sheep, he planted his own olives, he pressed his own grapes, he threshed his own corn. Under that Roman law which the Church sent into Western Europe, a Jew was forbidden to own land; hence he was driven into trade, which his genius converted into a profitable calling. Most of all, he took to buying and selling money, to lending on interest and security—a vocation for which few men are naturally fit. The Jews were dealers in money, and nearly every man of influence in the Plantagenet court was in their debt.

That was offence enough, and for that offence they were driven into foreign lands. They were driven away from this island with as much cruelty as their brethren afterwards underwent in Spain. The Church put them to the ban—cursed them, plundered them, and drove them forth. For four hundred years that stern decree was held. But a change was coming for the holy race. The Iron Age was almost past; and though the golden prime was yet far off, the wiser spirits were looking for a brighter day. Luther, Cranmer, Calvin,—

Digitized by Google

all the great spirits of the Reformation, had been the unconscious friends of Israel; and when the sentiment of respect for private judgment in affairs of faith had entered deeply into men's minds, a habit of toleration followed in its wake, of which the Hebrew found his share.

The Puritans were warm admirers of the Jews. They talked Old Testament. They called their sons David and Abner, their daughters Miriam and Hephzebah. They regarded the Commonwealth as a new Israel, and Cromwell as a modern Joshua. Some of the foreign Jews partook of these fancies. They thought the Lord Protector might prove to be their Messias, and they sent a deputation to England to make strict inquiry into Cromwell's pedigree, expecting to find in his ancestry some trace of Hebrew blood. Under his Protectorate they hoped to come back to their ancient English homes.

Cromwell sat in his chair of state, with the open Bible before him, and with a petition from a learned Jew in his hand. It was a very adroit petition, and the writer of it was a very ingenious man. The petition began, in its queer English, referring to the words of Daniel—"Thou that removest kings and settest up kings,"—facts which he hinted were allowed,—"to the end the living might know that the Highest hath dominion in man's kingdom and giveth the same to whom He pleases." It went on to say that no man becomes a governor of men unless he be first called to that office by God. It then proceeded to show that no ruler of men had ever been stable in his seat of power who was inimical to the holy race; and cited in proof of this strong assertion the cases of Pharaoh, Nebuchadnezzar, Antiochus, Epiphanius, and Pompey. The paper went on to say that no country which favoured that race had ever failed to flourish, though it refrained from citing the examples of his second proposition. Lastly, it prayed the Lord Protector to repeal the laws, passed under the kings, against the Jews, and to permit a synagogue to be built in London.

The author of this petition was Manasseh-ben-Israel, a Jew of Portuguese descent, then living in Amsterdam—a man of fine culture and unquestionable piety. English ambassadors had been received in the Dutch capital, not only by the government, but by the churches. Not the least eager to hail the new Commonwealth were the Hebrew merchants, and a grand reception was accorded to her ministers in the synagogue. Manasseh took advantage of this visit to urge upon Cromwell the recall of his people from their long exile.

Cromwell favoured the petition. The Lord Chief-Justice and the Lord Chief-Baron reported against maintaining the old statute of exclusion. The Lord Mayor and Sheriff declared that the city was willing to receive the Jews as brethren. But the old enemies of the Jews were still strong. The clergy, even the Puritan clergy, could not see their way to such liberal concessions as the lawyers and citizens were prepared to make. To the divines, a Jew was a man of a stiff-necked race, who had rejected the true Messiah and put the Son of God to a shameful death. Owen, Cradock, and their brethren, turned over the leaves of prophecy. Manasseh had very skilfully fallen in with Puritan ways of thought; hinting that the Judgment was at hand, and the day of final reconciliation nigh. Cromwell, struck by this suggestion, urged the divines to adopt a healing policy; but the preachers held to the doctrine that the Jews were a God-abandoned people, unfit for association with Christian men. Cromwell's eloquence was highly praised; and the subject being one which he knew, he probably spoke beyond his usual style; but neither Glynn's law nor Cromwell's eloquence availed in presence of these hot divines. The clergy stood out; and even after Hugh Peters and two other advocates of Manasseh's scheme were added to the conference, the clergy were obstinate and powerful enough to defeat Cromwell's plan.

But the Lord Protector was a law unto himself. If a regular act could not

Digitized by Google

be obtained, empowering the Jews to settle in England once again, not as "king's men," but as citizens and equals, men with legal rights, he could and would permit them to come in as "Protector's men." In that quality a few of them came back from Amsterdam and Leyden. Under Cromwell, they had no persecution to fear and no exactions to resist. They came back on suffrance only; but they soon established a character in London which made them many friends. In a few years, opinion underwent a change; the clergy lost their power; the old abominable laws were all repealed; and the Jew, who had ventured to come home as a "Protector's man," became a peaceable and prosperous citizen of the realm.

Among the Jews themselves, Cromwell is regarded as the man to whom, under God, they are chiefly indebted for their happy return to a country which had cast them out for 400 years. But Cromwell might never have called that conference in the Long Gallery of Whitehall had he not been urged by Manasseh-ben-Israel, the pious and able Portuguese Jew; a copy of whose rather scarce Petition to His Highness the Lord Protector has been reprinted at Melbourne, in Australia,—a city which is more populous than Jerusalem, and which is built on a continent of which Manasseh never heard the name.*

Extracts.

The Great Pyramid.

THE GREATEST ARCHITECTURAL WONDER ON EARTH.

It was in the time of Alexander the Great, more than three hundred years before Christ, that the Greeks began their proverb about "the seven wonders of the world." These were—the Pyramids of Egypt, the walls and hanging gardens of Babylon, the temple of Diana at Ephesus, the statue of the Olympian Jupiter by Phidias, the mausoleum of Halicarnassus, the Colossus of Rhodes, and the Pharos of Alexandria. All these have disappeared except the first—the Pyramids; and of these, all are falling into ruins but one, the chief of them all, the greatest and oldest, known as the Great Pyramid of Gizeh, above Cairo, near the Nile.

It has been only within the past few years that any sort of rational appreciation of this Pyramid has found place in the minds and knowledge of men. Though it is the oldest of the standing works of man, and the largest and loftiest building, so far as we know, that ever existed upon the globe, the world has, until lately, known very little about it. Recent discoveries and verifications concerning it, by John Taylor, C. Piazza Smyth, St John Vincent Day, and William Petrie—all within the last ten years—show it to be, at this moment, the most wonderful thing now in existence on the face of the earth, next to the Bible itself.

It is situated on that peculiar isthmus between Africa and Asia,

* The above interesting review is from the *Athenæum.*

Digitized by Google

across which lies the great highway of trade from Europe and America to India, China, Australia, and Japan, near where Alexander located the grand commercial depot of the ancient world, and where France is now opening a ship canal, which is to unite the five great divisions of the globe. It stands on the thirtieth parallel of latitude, with an equal amount of terrestrial semi-surface to the north and south of it. Its four sides face the four cardinal points of the compass, with more exactness than can be determined by the compass itself, without the aid of calculation. It is "in the midst of the land of Egypt, and at the border thereof" (Isa. xix. 19), midway between the northern and southern Egypt, and on the border of the Great Desert on the west, and of the fertile plain of the Nile on the east. The solid rock has been cut away to an exact level for its base. It is built of dressed and systematically-adjusted limestone; and its most finished parts are of the finest granite, carried from quarries five hundred miles distant. It consists of 70,000,000 cubic feet of built masonry, the stones of which are seldom less than three or four feet thick, seven or eight long, and as many wide. It covers more than twelve acres of surface. Its height is 486 feet, and its circumference 3054 feet. It is a perfect square in its base, the four corners being set in sockets accurately cut into the rock to receive its four foundation-stones. It has four equal sides terminating in a point at the top. The whole body of the structure was originally cased with polished marble from Mokattam, though most of this casing has been torn out to build Cairo. The structure is solid masonry throughout. It has but one narrow passage, which pierces it on the north side, directly on the plane of the meridian. The opening is considerably up in the masonry, and runs at an angle pointing outward to the then Pole Star. A branch from this passage leads up to two small chambers in the centre of the solid mass. The solid work is two thousand times more than the space occupied by all the known passages, chambers, or openings in it. The upper chamber has been called the King's, and the lower and smaller the Queen's chamber. One solitary piece of furniture is all that the vast edifice contains, or is ever known to have contained. It was put in when the edifice was in course of construction, and cannot be removed. It is an ark of dark porphyry or granite, a chest or lidless coffer, of exquisite finish, cut in one piece from some one of the Sinaitic mountains.

Hitherto, there has been much wild conjecture in regard to the date at which this mountain of masonry was built. Most persons are familiar with the enormous, but long since exploded figures, in which the French *savans* set forth the dates of the zodiacs and Pyramids of Egypt. But there have been professed Christians, who have done very little better. Chevalier Bunson, in his work on "Egypt's Place in History," has put down the date of the Great Pyramid as 3280 years before Christ. Brugsch and Lepsius have put it down as between 3100 and 3500 years before Christ. And the Jew, Renan, has recently asserted that the Great Pyramid dates back at least 4500

Digitized by Google

years before our era. But all these dates are now completely and for ever negatived by the Pyramid itself.

Modern astronomy has clearly demonstrated the ongoing of a great siderial cycle, known as the grand year of the Pleiades, or the precessional cycle, consisting of 25,868 solar years. Haliburton has deduced the same from the traditions of very many peoples and tongues. So great a period exceeds, by tens of thousands of years, the entire historic period of our world. There can, therefore, be no uncertainty or confusion in determining the exact date of any given observation of the relative places of the stars which mark this cycle. We know precisely how they stand to-day, as certainly as we can read the indications of the hands on the face of a clock. By calculating backwards, we know with equal certainty how they stood in any year since man was placed upon the earth. And any recorded observation of them, no matter when taken, must, therefore, contain in it the unmistakable evidence of the precise year in which it was made.

Now, it so turns out, that the Great Pyramid memorialises, in the angles of its passages and general astronomical character, a distinct, evident, and accurate observation of the relative places of certain stars which mark this grand cycle, the exact length of which is also given in the diagonals of its base. From these rocky memorials it can, therefore, be definitely ascertained when that observation was taken, and so when the Great Pyramid was built, which was 800 years before Moses, and just 2170 years before the birth of Christ. So remarkable, also, were the relative positions of the stars in this cycle in that year, as to realise a very noticeable fact in the configuration of the heavens.

In the year 2170 B.C., and only then, the Pleiades and the then Pole Star (*α* Draconis) were, at midnight in October, exactly opposite each other, and both were on the meridian together, one below and the other above the pole. The arrangements of the Pyramid have this state of the heavens built into them, astronomically correct as then existing. Sir John Herschel, thirty years ago, thus fixed upon the date of the Pyramid, as embodied unmistakably in itself; and further knowledge of the Pyramid has now greatly accumulated the evidence to the same effect. The same relative positions of these stars cannot recur, from that time, for 25,868 years, which will be more than 20,000 years hence. And, at the rate of an inch for a year, the number of years in the whole precessional cycle is built into the sum of the two diagonals of the base of this great pillar.

We thus have at least *one* solid and ascertained date in ancient chronology, settled by the Great Pyramid, and settled to the everlasting confusion of the atheistic *savans* of France, as well as those professedly Christian writers who have done very little better in their teachings about the fabulous antiquity of Egyptian history and civilisation. This, certainly, is something gained, and something of no mean consequence for the confirmation of faith in the Biblical representations of the history of man.

Digitized by Google

The *mathematical* principles embodied in this wonderful structure are very remarkable. Not only is its base an exact square, but its four sides incline toward its central axis at equal angles of 51 degrees 51 minutes and 14.3 seconds. Its height is thence to twice its base-breadth, as the diameter to the circumference of a circle; that is to say, the height bears to the four sides of the base the same ratio that the radius bears to the circumference, though it has not been long since modern science first determined this ratio of diameter to circumference. This Great Pyramid thus stands up in its whole shape, a type and memorial of *a squaring of the circle,* performed ages and ages before the question was ever heard of amongst the schools of philosophy or the written records of mathematical investigation.

A hebdomal system also appears in this greatest and oldest of human structures. The mean proportion of the entrance-passage is one-seventh of the mean height of the grand gallery leading to the King's chamber. The side walls of this gallery are marked with seven overlappings of the stones in each. The horizontal passage-way, leading off from the lower entrance point of the grand gallery and conducting to the Queen's chamber, is, in its entire length, just seven times the distance from a marked section starting from the north wall. This passage, at its southern end, has a step of suddenly increased depth, which is one-seventh of the whole passage—a nobler and higher unit filling out a scale of seven. The Queen's chamber itself is seven-sided, like a geometrical figure, or a natural crystallisation—four walls, two ceilings, and one floor. Thus there is a passage-way of sevens, to a perfectly finished room of sevens.

The *astronomical* intelligence embodied in this Great Pyramid is equally wonderful. It is not only truly oriented, as above stated; that is, placed with its four sides exactly facing the four quarters of the heavens, but each side of the base of the Pyramid measures 365 cubits—the number of days in the year—with a slight addition in each of $\frac{1}{1460}$th, which, together, makes up for the nearly six hours additional, which in four years require one day to be added, as in "leap year." The Pyramid thus exhibits the precise number of times and parts of a time that the globe turns on its axis during its annual circuit round the sun. Each of these cubits of 25 inches, well ascertained as the sacred cubit of Moses, is a ten-millionth part of the polar semi-axis of the globe. The height of the Pyramid, multiplied by ten to the ninth power, gives the mean distance of the earth from the sun; that is, a little more than 92,000,000 miles, which is almost precisely what astronomers have most recently calculated, and most probably more accurate than our modern science, which still labours under some uncertainty on this point. The daily progress of the globe round the sun, is the grandly even quantity, in decimal arithmetic, of $10^{7 \times 4}$ of the Pyramid inches. The weight of the Pyramid, upon close calculation, is evenly $\frac{1}{10}{}^{\times 3}$ of the weight of the globe. The situation of the Pyramid on the 30th degree of latitude, and at a height of about 2600 inches above the sea-level, its chief chamber, containing the coffer, gives, by means of two ventilating tubes, the mean temperature of the whole

surface of the habitable earth = 68 degrees, Fahrenheit, or one-fifth of the space between the boiling and freezing points of water, measured from the latter.

A Churchman's Wardrobe.

The following is an inventory of the garments needed by a Churchman to enable him to worship in simplicity and godly sincerity. The writer seems to have had a fervent ambition to reach the summit of ritualistic perfection at a bound. He must have appeared well in his toggery. The following is the account of his wardrobe :—

"I procured an alb, chasuble, amice, girdle, maniple, dalmatic, tunic gremial, chirothecae, aspergillum, aspersorium, manicula, particle, benatura, stock, aumbrey, pome, thurible, chalice, navicula, the Directorum Angelicanum, and the priest's prayer-book, together with a multitude of utensils such as you Christians would not understand if I named them."

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—In the interpretation of unfulfilled prophecy, unanimity of opinion on matters of detail cannot reasonably be expected, even amongst those who, in a general way, are pretty well agreed.

A paper, then, such as that subjoined, which enters into the minutiæ of things to come in broad outline in Holy Scripture—as in some points, no doubt, mistaken—is sure to find opponents and to provoke dissent. Such dissent, however, I would most earnestly invite, being fully assured that discussion, when carried on in the spirit of Christian brotherhood, is the very highway to truth.

JOHN R. ECHLIN,
Author of "The Sure Word of Prophecy."

Rokeby, Lisburn, Ireland.

GUIDING PRINCIPLES OF PROPHETICAL INTERPRETATION.

"There are certain corollaries deducible, as I think, from the inspired Word, which may well be regarded as of the nature stated in the heading to this paper, and which, when duly established, will lead us safely on, and enable us easily and readily to fill up the outline they sketch in. Of this sort I would enumerate *five*, proceeding then to vindicate them on scriptural grounds.

The corollaries to which I refer are these :—

1*st*, That our Lord's Second Advent will be *pre*-millennial.

2*dly*, That the duration of "the day of the Lord" spoken of by St Peter 2d Ep. iii.), will be a thousand years—in other words, it will be co-extensive with the millenium.

Digitized by Google

3*dly*, That the Second Advent will consist of two definite "parts: first, The coming of the Lord to the AIR FOR His people . . . and, secondly, The coming of the Lord to the EARTH WITH His people."*

4*thly*, That the final and antitypical Antichrist will be an *individual*, and not a system or succession of persons. And,

5*thly*, That the *letting* or withholding power of 2 Thess. ii., which for a time prevents the manifestation of Antichrist, is God the Holy Ghost in His striving and restraining influences.

I proceed now scripturally to vindicate and establish the corollaries I have ventured to lay down. "To the law and to the testimony:" if these things be "*not* according to" the "Word," it is because there is no "truth in them;" if they *be* "according" thereto, may we all have grace—meekly, faithfully, and practically—to accept them. Amen.

I have to assign, then, plain and positive reasons, from Holy Scripture, in proof—

I. First, That our Lord's Second Advent will be *pre*-millennial.

It may be assumed that all orthodox Christians hold that Christ *will* come again, the question at issue between the differing sections of believers being, whether He will come *before* or *after* the millennium of universal peace and righteousness.

a. I say then, in the first place, that our Lord's suggestive question to His disciples,—"Nevertheless, when the Son of man cometh, shall He find faith on the earth?" (Luke xviii. 8), necessarily involves the conclusion that the earth will *not* at His coming be filled with the knowledge of the Lord.

b. I say, secondly, that our Lord's frequent injunctions to His believing people to "watch" for His appearing, on the express ground that it will be "a snare" to all that dwell on the earth, is altogether inconsistent with the supposition that a *fixed period* of a thousand years of universal righteousness will precede the Lord's coming, and so define the precise time when He may be expected.

c. I say, thirdly, that amongst the numerous signs vouchsafed in prophetic revelation, as heralding the Lord's approach, there is no mention or hint of the world's conversion and the thousand years' prevalence of universal blessedness and peace.

d. I say, fourthly, that such conversion, through ordinary means, is never once urged upon us as a motive for spurring us on to missionary efforts and exertions.

e. And I say, fifthly and finally, that so far removed from millennial blessedness will earth be when the Lord comes, that Antichrist will then be in full sway, having the vast majority of men under his control in direct antagonism to Christian truth.

For these reasons, then (as for other similar ones that might easily be advanced), either expressly stated in Holy Scripture or clearly deducible therefrom, it assuredly follows that our Lord's Second Advent will be *pre*-millennial.

II. Secondly, That the duration of "the day of the Lord," spoken of by St Peter (2 Eph. iii.), will be a thousand years, in other words, it will be co-extensive with the millennium. And here it may be assumed (as doubt-

---

* The words between inverted commas are borrowed *verbatim* from the Rev. J. Stevenson's able and profitable little tract on "The Second Advent." Long disposed to the view above given, Mr Stevenson's tract thoroughly convinced me, and it is, therefore, due to him to put him thus prominently forward on the point. I have much satisfaction in shielding myself with the weighty and deliberate opinion of such an one as the author of "Christ on the Cross."

Digitized by Google

less by all students of prophecy it will be granted) that inasmuch as both St Peter in the chapter just noted, and St John in Rev. xxi., foretell to us a new creation of both the heavens and the earth, they must be regarded as intending one and the same event, and consequently one and the same period of time as that at which it shall occur.

a. I say, then, in the first place, that the apocalyptic prophecy will not have its accomplishment until the millennium shall have ended, for not until then shall Satan be loosed,—Gog and Magog be overthrown,—the general judgment take place,—sin, death, and the curse cease and be abrogated, and *the present earth and heaven flee away.* Which being the case, we have it at once established that St Peter's prophecy of the same event must be referred for *its* accomplishment to the end of the millennium also.

But that this inference is correct and unimpeachable may be proved on independent grounds as well. For,

b. I farther maintain that "the day of the Lord," spoken of by St Peter as the period within which the new creation will take place, *need* not be understood as intending a mere natural day of twenty-four hours. I shall give a few scriptural instances (out of *many*) wherein the term "day" will by all be admitted to have a far more extended meaning than that which *primâ facie* belongs to it:—

1. Ps. xcv. 8.—"The *day* of temptation in the wilderness;" in the next verse stated as of the duration of "forty years."
2. Ps. cxxxvii. 7.—"The *day* of Jerusalem;" meaning the entire time of Jerusalem's calamity: a very lengthened period, as we all know.
3. 1 Cor. iv. 3.—Here St Paul declares that it concerns him little that he "should be judged . . . of man's judgment,"—literally, "of man's *day*," the apostle's evident allusion being to the period of time (viz., man's entire time on earth) during which he has the power of pronouncing upon the actions of his fellow-men.

c. But while it is thus evident that the expression in question *need* not be understood as intending a mere natural day of twenty-four hours, I assert, moreover, that in the passage before us it *cannot* be so regarded. So to interpret it would involve a manifest contradiction between St Peter and St John, as already shown; and as if to admonish us that there is no incongruity in understanding the expression "day" to signify a dispensational period of a thousand years' duration, we have the word in this same chapter applied to the never-ending eternity: "To him"—(saith the last verse)—"be glory, both now and" (literally) "through *the day* of eternity,"—much more then may the word be understood, where occasion clearly requires, of the comparatively short period of the millennium.

The conclusion, then, of the whole matter is, that the extended meaning advocated for the word "day" in 2 Peter iii., is absolutely essential in order to the harmonising of the various prophecies of Scripture; and that as there is in many other passages where the word occurs abundant warrant for such enlarged interpretation, so is it, moreover, *pointedly* suggested to us in the very chapter (at ver. 18) which raises the question. Adopting then for the moment a various reading on ver. 8 (though the authority for such reading be but weak), I would say, "Herein * . . . be not ignorant," that whereas St John distinctly declares of the millennial dispensation that it shall endure for a thousand years, so "the day of the Lord" of St Peter, corres-

* In ἓν δὲ τοῦτο, Griesbach notes the various reading, ἐν δὲ τούτῳ, distinguishing it by the sign (n).

Digitized by Google

ponding, as it needs *must*, with the full period of his brother apostle, is (though but "as yesterday when it is past" in God's course) "as a thousand years" of man's reckoning; that while it will be at the very *dawn* of the millennial day our Lord "will come in His glory," so its *close* will be signalised by Satan's final overthrow, by the grand assize of general judgment, and by the passing away of the present heaven and earth, to be succeeded by the "new heavens" and the "new earth," wherein shall dwell "righteousness." *

III. Thirdly, That the second advent will consist of two definite "parts, first, the coming of the Lord to the AIR FOR His people . . . and, secondly, The coming of the Lord to the EARTH WITH His people."

The scripture soundness of this corollary will, I conceive, sufficiently appear from the following considerations :—

a. The Lord's second coming is distinctly spoken of in Scripture as unexpected and sudden, and yet, in apparent contradiction, many remarkable "signs," such as cannot be mistaken when they occur, are expressly foretold as immediately preceding and heralding that grave event.

b. At sundry periods of Bible history, manifestly parallel and typical (viz., at the Flood and the destruction of Sodom), the safety of a remnant was provided for before the outpouring of judgment on the mass of men.

c. Various texts of Holy Scripture seem plainly to intimate an analogous deliverance at the coming of the Lord—see for instance Isa. xxvi. 20; Luke xxi. 36; 1 Thess. iv. 17, compared with 2 Thess. ii. 1, &c., &c.

d. The First Advent of our Lord, foretold as one event, consisted yet of His birth, a lengthened interval, and His death. So also the Second Advent may equally well consist of the Lord's coming into the air, an interval, and then His descent to the earth.

Thus (and I think *thus only*) can difficulties in interpretation of the prophecies be cleared away and the Scriptures be harmonised and reconciled. The conclusion being that the Lord will, when unexpected by some, the vast proportion of His believing people, come *suddenly* to the air—that His waiting and watching saints will be "gathered" to Him then, to escape the things about to come to pass—that an interval will then occur during which Antichrist will exercise his sway, and will persecute the people of the Lord, who, failing in watchfulness, were left to endure the great tribulation; and that, finally, the Lord will come to the earth, and all His saints with Him, to give rest to the troubled, and to recompense tribulation to the troublers by punishing them with everlasting destruction from the presence of the Lord and from the glory of His power.

IV. Fourthly, That the final and antitypical Antichrist will be *an individual*, and not a system or a succession of persons.

It is a scripturally alleged truth, admitted of all believers, that "the Antichrist cometh" (1 John ii. 18, in the original); the controverted point being whether, as concerns us of these latter days, "that wicked" shall be an individual or a succession of persons.

Fully admitting then—

1st, Generally that, from St John's explicit declaration of the plurality of Antichrist (1 John ii. 18), it may well follow that, at various critical periods of the world's history, "Antichrists" peculiar to and characteristic of their respective times have arisen and been developed;

---

* The remarks and arguments on "the day of the Lord" above given, are adopted and condensed from the writer's work entitled, "The Sure Word of Prophecy," pp. 139–145.

Digitized by Google

2dly, In particular, that during the dominant period of Popery (to wit, from probably some part of the sixth century until nearly the present day), the succession of the Popes of Rome was rightly regarded as the special Antichrist of the time being;

It may nevertheless be clearly proved from Holy Scripture—

a. That Popery is but one of the "many Antichrists" spoken of by St John, and, like all the rest, but a type and foreshadowing of "that wicked" yet to be revealed.

b. That while in Popery, as the greatest *but one* of Satan's delusions, a *general* fulfilment of the prophecies of the latter day may clearly be traced, the *close* and *literal* accomplishment yet remains *un*fulfilled.

c. That, more particularly, we must expect that the final and antitypical Antichrist will *literally* assert and personally claim divine honours,—that he will visibly and antagonistically take his seat "as God" in the rebuilt temple at the literal Jerusalem, which will be rebuilt by the restored Jews as yet unconverted.

d. And that (generally) the terms in various places applied to "Antichrist"—as, for example, "*the* Antichrist," in contrast with the "many" of 1 John ii.,—as "*that* man of sin," "*the* son of perdition," and "*that* wicked" of 2 Thess. ii.; as also the personal terms applied respectively in the chapter here referred to, to "the Christ" and "the wicked one" (or the Antichrist), when so markedly contrasted the one with the other,—distinctly and necessarily lead to the corollary laid down.

V. Fifthly—That the *letting* or *withholding* power of 2 Thess. ii., which for a time prevents the manifestation of Antichrist, is God the Holy Ghost in His striving and restraining influences.

Putting altogether to one side, as of no practical importance to us of these latter times, all possible typical allusions in, and partial accommodations of, the prediction, we deny that the *ultimate* reference therein respects, as has been by various commentators of sundry ages supposed and advocated—either:

1. The Roman empire.
2. The *miraculous* gifts of the Holy Ghost as existing in the early ages of Christianity.
3. The delay of the accomplishment of our Lord's prediction respecting the preaching of the gospel *for a witness* unto *all* nations, before the end should come.
4. The full manifestation of the *apostacy.*
5. The existence of the original apostles; or,—
6. In a more general way, of the Episcopacy of the Church.

And without presuming to dogmatise on a subject of (as I believe) still unfulfilled prophecy, I would venture to suggest, for the consideration of prophetical students, whether the withholding power may not very possibly be *the restraining Spirit who strives with sinners, and, whilst so doing, prevents transgression from issuing to the full.* Such is my own settled belief and conviction on this important point, and in confirmation and proof of it, I would briefly offer the following reasons:—

a. We have, then, in the first place, our Lord's express declaration to the effect that the catastrophe of the Flood was a type of the Second Advent (see Matt. xxiv. 37, and Luke xvii. 26).

b. Between, then, the words of 1 Thess. ii. 7 ("He who now letteth will let, until He be taken out of the way"), and those of Gen. vi. 3 ("My Spirit shall not always strive with man"—both sentences describing that which hinders the filling up of man's iniquity in correlative events—there is evidently a strong parallelism and analogy.

c. "Wrath to the uttermost"—(or, in other words, the "due reward" of

Digitized by Google

evil-doing) —comes upon transgressors when "their sins" are filled up—(1 Thess. ii. 16)—but *not till then* (Gen. xv. 16). The Spirit striving with the conscience of men is alone effectual to delay this filling up of human iniquity (Gen. vi. 3). *Therefore,* the conclusion inevitably follows for which I contend: the latter-day "transgressors" are kept back from coming "to the full" (see Dan. viii. 23), in the complete manifestation of the apostacy of the last and antitypical Antichrist, and its "due reward" delayed owing solely to the *letting* influences of the striving Spirit.

d. And in the way of anticipatory answer to a possible objection.—The expression here employed is not like that apparently analogous passage in 1 Cor. v. 2, *ἐξαρθῇ ἐκ μέσου,* or that in Col. ii. 14, *ἦρκεν ἐκ τοῦ μέσου,* and therefore (as implying something of force and violence) incompatible, perhaps, with the infinite dignity of the Divine Spirit. But the words are, *ἕως ἐκ μέσου γένηται,* which mean simply "until He depart from among them:"—*γίγνομαι* with *ἐκ* or *ἀπὸ* (see Mark i. 11) signifying to depart or come *from* some place or person, as with *εἰς, ἐπι,* &c. (see Acts xxi. 35), it signifies to go or come to some place or person; for which reason, in addition to the others advanced,—

I do confidently suggest, as the scripturally-warranted interpretation of the passage in 2 Thess. ii., that "He that letteth" is the Divine Spirit—God the Holy Ghost, who, by His restraining influences, strives with man *now* (as for a hundred and twenty years He did with the sinners before the Flood), and *now* (as then) keeps within bounds human guilt and perversity; but that presently He will cease to "let" and "strive," when, as in the typically analogous time of old, "every imagination of the thoughts of man's heart" will so universally become "evil continually," that the cup of human provocation will overflow, whereupon "that wicked" shall "be revealed," and the Lord shall come (as Enoch foretold of old) with His myriads of saints, who, quick and raised, had a while before joined Him in the air, to destroy Antichrist with the Spirit of His mouth, and execute judgment upon all his impious and ungodly adherents, but to be gratefully welcomed by the remnant of believers who, as unprepared for the Bridegroom's coming, had been left to endure and be refined by the scorching fire of "the great tribulation" of Antichrist's twelve hundred and sixty days' oppression and triumphant reign.*

NOTE ON COROLLARY NO. V.

The view here advocated was put forth by me in the *Christian Annotation* (No. 49, August 1855), and drew forth some valuable replies. "C. Holland," stating that my interpretation was at least "an interesting one and deserving consideration;" and moreover, "far more probable than the idea of Pagan Rome being the witholding power," suggested "the idea that Satan is he that letteth." Now I cannot but regard this suggestion as utterly untenable; and for the same reason that I have advanced against the supposition that Pagan Rome was the letting power:—namely, that it would "necessarily militate against our Lord's distinct intimation, that if Satan were to rise up in division against himself, his kingdom must then and thereby fall," instead of being fully developed and vastly enlarged, as the prophecy imports. In No. 52 also, and in No. 58 (of same year 1855), "L. C. H." and "J. E. S." proposed and advocated the view that "the Church (the habitation of God through the Spirit) is the letting power;" and that when the members of that Church shall have been "caught up" (scil. to meet the Lord in the air) that which "withholdeth shall so be taken out of the way, "and *then* shall that wicked be

---

* We find no scripture for the statement in the latter part of this paragraph.—EDITOR.

Digitized by Google

revealed." I may add here that the late Dr De Burgh, in his excellent "Lectures on the Second Advent," suggests that the expressions τὸ κατέχον (*that which letteth*), and "ὁ κατέχων (*he who letteth*), may be spoken, "the former of the *elect Church*, and the latter of *the Spirit*." Now it is more distinctly revealed, in respect to the typical days both of Noah and of Lot, that divine judgment could not be let loose until the elect few were removed from the scene of its effects. "Until the day that Noah entered into the ark," the flood came not; and more strongly still it is in Lot's case recorded, how that the Lord declared, "I *cannot* do anything till thou be come thither," *i.e.*, into Zoar. This is all perfectly true, but still I must maintain that it is the ceasing of the Holy Spirit to "let" or "strive," which allows iniquity to overflow in such wise as to call for prompt and overwhelming judgment and as the *next* consequence the waiting and watching believers are endeavouring to escape all those things that shall result, and to stand before the Son of man in all safety. The elect are not removed until judgment is about to be outpoured; judgment is not fully incurred until transgression overflows; transgression is restrained within bounds until the Holy Spirit ceases to "let."

[We do not subscribe to all the preceding statements (especially to a sentence on p. 408, which seems to countenance the "secret rapture" theory), but we give the communication as containing important hints.—EDITOR.]

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Will you insert the following sentence from an article in the *Evangelical Witness and Presbyterian Review*, edited by the Rev. T. Y. Killen of Duncairn, Belfast :—

"We have often felt at a loss to know how men of moral honesty, whose regard for revealed truth is above suspicion, can reconcile it with their consciences, that the ends of truth or religion can be served by teaching with such dogmatic positiveness what is, to say the best of it, an uncertainty. And is there less than a moral uncertainty about what the history of over 1800 years has proved to be a failure? Can Christ and His apostles be made the authors of a doctrine so long and so utterly disproved, and can their testimony on other things remain unimpeachable!"

If the author of the above were as good a reasoner, as he is clearly a "good hater," Millennarianism would have a poor chance.—Yours, &c.,

A BELIEVER IN THE DOCTRINE SO LONG AND SO UTTERLY DISPROVED.

Poetry.

KNOW YE NOT?

WHAT! know ye not
  That of all those who run some earthly race,
    One only wins the prize?
So run that ye may win;
End well what ye begin,
Lest, turning back, ye fall
And end by losing all;
    O loss without repair!

Digitized by Google

What! know ye not
That the true temple of the Lord are ye,
The dwelling of the Holy Ghost?
Defile it not,
But keep it without spot.
It is no earthly shrine,
But heavenly and divine;
Pollute ye not its courts.

What! know ye not
That saints shall judge the world, nay, angels too?
Judge then true judgment here,
Walking in ways upright,
As judges of the age of light,
With holy charity,
Yet with calm equity,
Doing and speaking truth.

What! know ye not
That the unrighteous cannot enter in,
Nor tread the holy ground?
The imperfect is not there,
But beauty everywhere,
Perfection near and far,
No taint, nor sin, nor jar,
All holiness and peace!

Several Articles stand over from want of room.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

UNIVERSITY OF MINNESOTA
walt,cls v.21
The Quarterly journal of prophecy.
3 1951 002 795 805 Z

Digitized by Google